GODLY MEDITATIONS upon the most HOLY SACRAMENT *of the* LORDS SUPPER.

WITH MANY THINGS appertaining to the due receiving of so *great a Mystery, and to the right disposing* our selves unto the same.

Together with an Appendix touch*ing the Controversie about the holy* EUCHARIST.

Also godly Meditations concerning the DIVINE PRESENCE.

By Christopher Sutton, *D. in Divinitie, late one of the* Prebends *of the Collegiat* Church of Westminster.

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TO THE TWO VERTUOUS

And modeſt Gentle-women, *the now Lady* VERNEY, *and the Lady* RODNEY, *Siſters*, Sometimes attending upon the late *Queene*, in her Honourable Privie Chamber.

THat deſire you have, *Right Vertuous*, to ſerve God in Holineſſe of life, and very towardly Diſpoſition, even from Your tender years, ſo applyable to all goodneſſe (wherein you may wax old by the grace of God) have often moved mee to beſeech Him, who hath begunne this good in you, to continue the ſame, even unto an aged and happy end. For aſſuredly our religious Duties, and reſpective Devotion to God is worth all the worlds dignity beſide; nay, without this, all the dignity of this world is nothing worth.

Is not godlinesse the flower of all our actions? Yes verily. *Doe but trie me (saith the Lord)* If I will not poure out a Blessing, *Malac.* 3. 10. Hath hee not said, *I will honour them that honour me?* 1. *Sam.* 2. 30. *Et diligentes me diligo*, And I love them that love me? *Pro.* 8. 17.

To exercise this your devotionate duty unto God, (so often (and therefore often) as you prepare your selves unto the blessed Sacrament of the Lord's Supper, that high Mysterie of humane salvation) I commend unto you both, these Meditations hereafter following, in part, gathered out of the ancient Fathers, and some late Reverend Writers of this Age, as *Lan. Penel.* and others, translated, augmented and brought to a method. I offer them as a testimonie of my due regard towards you, and present them unto your sober and gentle Patronage, wherein what is performed, you may, haply, by observing finde.

The occasion first moving me to gather somwhat tending to Devoti-

on upon this subject, I mean the true use of the most holy Sacrament, was the necessity I found of some good meanes to stir up at times beseeming, the best, and best disposed Devotion of Christians toward the high mysterie they have in hand. Wittie discourses, in matter of Controversie now a long time, no lesse learned then large, we have had in our English tongue, about the holy *Eucharyst*: but all this while we have not much extant, appertaining to the substance thereof, to wit, touching our Christian preparation unto the same, and our Christian participation of the same.

In the old Law the *Levites* must bee first sanctified, and then they were to sanctifie the people; the Priests prepared themselves and others to celebrate the old Passover: But unto this Passeover, every one withall prepares himselfe, for that every one hath a soule to save.

God said to the same people of Israel, when your Children shall say to you, *Quæ est ista Religio? Ex.* 12.

16. What meaneth this Religion? or what is this ſolemne obſervation we keep? you ſhall ſay unto them, *This is the Lords Paſſeover, &c.* Which as it had a memoriall of a great deliverance paſt, ſo was it a moſt lively Type, and Figure of the true Paſſe-over that was to come, wherein the bloud of that moſt innocent Lamb of God, that tooke away the ſins of the world, was in love ſhed for the Redemption of us all. And therefore of all in generall, may that of *Ezekiah*, 2 *Chr.* 30. 18. be well inferred, *The Lord be mercifull unto them that prepare themſelves hereunto &c.*

And to you both (Right Vertuous) I may properly apply the ſame in particular, The Lord evermore be mercifull unto you in preparing your whole hearts to keep this Paſſe-over unto the Lord your God, who of his infinite mercy grant you a proſperous courſe of life for the time preſent, and for the time to come life everlaſting.

Yours in all humble manner,

CHRISTOPHER SUTTON.

THE PREFACE
to the Christian *Reader*.

IN *perusing the Controversies of these our times* (*good* Christian Reader) *with a minde desirous afterward to satisfie the moderate minded, on the contrary part, in some questions* (*wherein without question wee are mistaken, and are not according to Right, rightly understood:*) *In perusing, I say, these controversies,* (*to speake a plaine truth, as in the sight of God,*) *I found many of them on both sides so full of invective discourses, as I was then sorry to reade, and am now loth to mention. But amongst others, entering into the controversie of the holy Eucharist, me thought I was entered into a tempestuous sea of all contention: for there I saw most unnaturall bitternesse amongst Christians, Schismes in the Church, Factions in Common-wealths; all toſsing and tur-*

mailing about this sacred Mysterie, as is lamentable to consider.

2 I began at first to admire the patience of God, to see this heavenly mystery of humane salvation fit unto the world, by Him who did redeeme the world as a seale of mercy, as a pledge of peace and love betweene God and man, to become, by the contentious humours of many, a very subject for all dissention.

3 At the beholding hereof might not the Prophet Jeremie wish (did he live) that he had water enough, and that his head were even a fountaine of teares? Jer. 9. 1. Did the Sonne of God institute this most divine ordinance to exercise our over-running fantasies, and not rather to nourish and grace our poore redeemed soules?

4 In that Almighty God put enmity betweene the seede of the Woman, and the seede of the Serpent, we may gather, that as the seede of the Woman should be at enmity with the seed of the Serpent, so should it be at amitie with it selfe. We have enemies enough abroad in the world, though Christians be not at variance within themselves, and that which

is most to be lamented, about some principall points of their Christian profession: but of all other, about the sacred institution of Christ their only Saviour and Redeemer, who left this his Ordinance not to raise matter of contention, but to strengthen us in Faith, and to continue a joyfull remembrance of his love in suffering and dying for the sins of the world, untill the time of his second appearance, or comming againe in his glory.

There is a farre better and safer course then to contend any longer, if men would at last set themselves on all parts to follow it, which is to reverence the Son of God in the unsearchable mysteries of his wisedome, which are past finding out: and not to stand weighing them in the light scales and ballance of their own reason, to draw a veile over them, or say with the Woman of Samaria, Puteus est altus, *This Well is deepe: and so with pious hearts to reverence them, and no more adoe.*

5 *When we have done striving, and even wearied our selves in a thousand difficulties, brought our minds into a*

labyrinth

labyrinth of doubts, unleſſe we will make controverſies immortall, we muſt draw at laſt to an iſſue.

The faithfull receive the bleſſed Sacrament: Well, what doe they receive? Certainly, Chriſt Jeſus, truely and really: To make further ſcruple, is needleſſe curioſity: to give light credence hereunto, is in part incredulitie. What the Elements of Bread and Wine are in themſelves, is one thing; what they are, being now conſecrated to ſo holy a uſe, and received of the ſpiritually minded as the ſpirituall food of their ſoules, is another. What they are (I ſay) Chriſt's *own words are ſufficient warrant for a beleeving world unto the worlds end. Wherefore, to be over-witted in ſeeking, or doubting how this ſhould be, is no way agreeable to that faith and obedience, that becommeth Chriſtians.* Rerum abſentium (*ſaith an ancient Father*) præſens eſt fides; rerum impoſſibilium, poſſibilis eſt fides: *of things abſent, faith is preſent; of things impoſſible, faith is poſſible.* Panem vides, verbum audis: cui potius credis? ſenſui, vel Chriſto? *Thou ſeeſt the Bread,*

thou heareſt the word, to which rather doeſt thou give credit, whether to thy ſenſe, or to Chriſt? Cur non potius gaudes? Quid quæris? *Why doeſt thou not rather rejoyce? Why doeſt thou queſtion?*

6 *In this caſe, that of the bleſſed Virgin, ſpoken of Chriſt at the marriage at Cana in Galile, would be remembred:* quodcunque dixerit vobis, facite, *whatſoever Hee ſhall ſay unto you, doe it.*

When the Serpent ſaid unto Eve, Cur præcipit vobis Deus, ut non comederetis? *Why hath God commanded you not to eat? Had ſhe anſwered,* Scio quòd præcepit, non ſpectat ad me inveſtigare cauſam quare præcepit; *I know hee hath commanded me ſo; to ſeeke a reaſon why, or the cauſe wherefore, I need not, I ought not, had ſhe not done farre better?*

Some have Faith (ſaith Saint Auguſtine *in his* 132. *Sermon* De tempore) *which have not Art to defend it, or skill to ſhew a reaſon thereof: hee which hath, is not the faithfuller, but a little learneder.* Quomodo fieri poteſt?

teſt ? accedite & percipietis. *How can this be ? draw neere and you ſhall perceive.* Accedite ad Deum, & illuminamini: *draw neere unto God, and be ye enlightened.*

We have many things in Chriſtianitie offered as objects of our faith, wherein we muſt hold captive humane reaſon. Et Deus erat, & homo erat; & mater erat, & virgo erat : *There was a God, and yet a man ; a Mother, and yet a Virgin ; that it is ſo, wee know it : how, or after what manner this is brought to paſſe, know we cannot. Of thoſe things which may be knowne, Saint* Bernard *ſpeaking of the bleſſed Sacrament,* Ser. de cœn. Dom. Mira ſunt (*ſaith he*) quæ de Sacramento dicuntur: fides eſt neceſſaria, ſcientia rationis ſupervacua, ſcientia ratione & intellectu colligitur, fides ſola authoritate inducitur : *Wonderfull things are they which are ſpoken of the Sacrament: here faith is neceſſary, needleſſe is the ſcience of reaſon : this ſcience is gathered by diſcourſe and the underſtanding ; faith is brought in by authority onely. And going forward, he addeth :* Hæc

ſunt

sunt quæ expetunt simplicem creditorem, arguunt impium discussorem: credi oportet simpliciter, quod investigari non potest utiliter: nolite quærere quomodo fiat, nolite, &c. *These things require an humble beleever, and not an ungodly discusser: that which curiously may not be sought, may be beleeved with safety: seeke not how this should be done, doubt not whether it bee done or no. Wee have scope sufficient to exercise our Christian consideration, if we call to minde the ineffable wisedome and love of God, who, like a most provident Father, was not onely content to provide costly benefits for his children, but hath also found out so behovefull a meane for their participation of the same, as is this holy Mysterie.*

8 *Wee will not aske our Physician how it shall come to passe, that this, or that Potion should doe us good: and should wee bee more busie when Christ Himselfe doth minister so precious a Receipt, so heavenly Physicke for the health of our soules? God forbid. They were of the Capernaites, men without faith in Christ, and love to Christ, who*

in murmuring manner said, Quomodo poteſt? *How, or which way can He doe this? It was a faithfull and loving Diſciple, that anſwered,* Tu, Domine, habes verba vitæ: *Lord, thou haſt the words of life,* Joh. 6. 66.

10 *The people, as wee reade in the Goſpell, who were cured by our Saviour, they came not unto him to know or enquire by what meanes vertue ſhould proceed from him: it ſufficed them to receive health, and therefore without more adoe, they gave the glory unto God, who had ſhowed ſuch mercy unto men.*

11 *There is both* docta ignorantia, & indocta ſcientia, *a learned ignorance, and an unlearned ſcience: the one, when men keepe themſelves within the liſts and limits of Obedience and faith: the other when they harken to the Holy Ghoſt:* Be wiſe according to ſobrietie.

12 *Was not the Apoſtles,* O altitudo! *O the depth! better then all the ſearch of the world in ſo unſearchable a Myſterie, where hee made ſilence the ſafeſt eloquence?*

13 *Without all queſtion, the Church*

of

of Rome hath erred in medling too much with this sacred Mysterie, and troubling the world with a multitude of unprofitable and needlesse disputes about Transubstantiation, and the like: for which, as for their halfe Communion, let them shew their accepimus à Domino: *as wee have received from the Lord, or else we plainely tell them, their plea is not sufficient in Law, and will not hold for good.*

14 *Let the world in the name of God, now judge of both: which give greater reverence to the most Divine Institution of the Sonne of God, whether they who too busily talke of changing the substance of the Elements into other, or they, who here conceive more, and with more reverence then words can expresse: they who say,* μέγα μυστήριον, *this is a great Mysterie, or they who labour to search out a power and vertue unsearchable: In a word, they who will needs set downe a manner how Christ is present in the Sacrament: or else, they who doe acknowledge his presence there, after a manner inexplicable.*

15 *All this while our due estimati-*

on of this ſo high a Myſterie, is not yet fully underſtood (as I ſuppoſe) of many, who refuſe our Chriſtian aſſemblies in times beſeeming. Wee honour the Paſſion of Chriſt our bleſſed Saviour, in this moſt holy ordinance (I truſt) with as dutifull hearts as any Chriſtians in the world. The heat of ſome fanciers we wiſh to be more temperate, and their zeale more according to knowledge, who ever love to bee fiſhing in troubleſome waters, and doe their endeavour to croſſe Antiquitie, which was not ignorant of ſo many excellent things. In a word, wee confeſſe that all the reverence and devotion a Chriſtian heart can yeeld, is no way anſwerable to the depth and dignity hereof.

16 *God ſaith unto* Moſes, Put off thy ſhooes, for the ground where thou ſtandeſt is holy ground. *How reverently we eſteeme of this ſacred Inſtitution, God knoweth, and what wee hold, let men at the laſt ſeriouſly conſider. The ſtate of the Controverſie, I leave in this diſcourſe to diſcuſſe: matter of difference in opinion, is often but an abatement of devotion: words appertaining*

ning to pietie, are sweeter then the honey, or the honey combe. Although, for no other cause, yet for this, I have collected out of the ancient Writers, and, in part, out of Penella, the Meditations hereafter following.

17 To conclude then, it were to be wished, wee had lesse contending in matters of controversie, which availe little to Godlinesse, and more sincere following the actions of Christian piety, which are much decayed in these sinfull times (wee see it too apparantly before our eyes:) that we had lesse questioning in generall, and in particular lesse curious prying into this sacred mysterie, and more religious preparing our selves to a due and dutifull participation of the same: wee may consider that after all the stirre about it, the devotion of most is but so, so: for the heape of Volumes that treat of this subiect, how they all, in a manner, tend onely to matter of contradiction. Wherefore, omitting matter of contradiction, beseech wee God to increase in us reverence more and more, toward this most holy ordinance of Christ Jesus His Sonne, and our Saviour, and that

preparing our ſelves dutifully to receive Him in the ſtate of grace, wee may be received of Him into the ſtate of glory, to ſit at His Table in His Kingdome, to live with Him, and raigne with Him. Amen.

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GODLY MEDITATIONS UPON THE MOST *HOLY SACRAMENT* *Of the* LORDS SUPPER.

CHAP. 1.

Of the first Institution of this most Holy Sacrament of the LORDS *Supper.*

AMongst other parts of divine worship, and religious duties of a Christian life, which knit men in love and service unto God (for who should have the fruit but hee that planted the tree) there is none more solemne, none more divine, then is the celebration of the most holy Sacrament of the Lords Supper; in the due celebration whereof

whereof wee preſent our ſelves before God: we honour him who hath honoured us (miſerable ſinners that wee are) and thereby wee become partakers of our greateſt good.

Faſting humbleth, Prayer beſeecheth, Repentance bewaileth, Charity worketh, Faith beleeveth: but the holy Sacrament applieth all by Chriſt Jeſus his merits to the ſalvation of our ſoules.

2 If any aske (ſaith an ancient Father) the Jewes why they keepe their Paſſeover, all that they will anſwer is, to relate of a bondage in Egypt, of *Pharaoh* their oppreſſor, of a *Moſes* Gods ſervant their deliverer: But if any aske me, which am a Chriſtian, of our heavenly Paſſeover, I can ſhew him, not of *Moſes* a ſervant, but of Chriſt Jeſus the only Son of God: of a more terrible *Pharaoh*, the Prince of darkneſſe: of a more woefull bondage, the ſhadow of death: and laſt of all a deliverance indeede by the bloud of that immaculate Lambe, once offered for the ſins of the world, *Heb.* 9. 28.

3 For

3. For our comfortable acceſſe to this moſt holy ſervice, let us call to mind the firſt inſtitution of the ſame, how we have Chriſt his own precept and his promiſe, *Mat.*25.26.*Luke* 22.19. His precept, *Hoc facite*, do this; his promiſe, *Hoc eſt corpus meum, hic eſt ſanguis meus*, &c. This is my body which was given for you, this is my bloud which was ſhed for you: as if, Here I offer you the benefit of my ſufferings, and leave you a pledge at parting of my deareſt love, *Novum Teſtamentum*, a New Teſtament, a new league or covenant between God and man, that God will now thinke on your ſins in juſtice no more. Cha. 1.

4. Saint *Auſten* in his 118. Epiſtle *ad Januarium* ſaith, our Saviour deferred the inſtitution of this moſt divine Sacrament to the end of his life, as his laſt farewell, that the dignity and excellency thereof might make the more deepe impreſsion in his

Cha. 1. Disciples hearts, increase in them greater love, and devotion, after his departure from them.

5. In the 14. and 16. of *Exodus*, God gave the people of Israel, for the time of their abode in the Wildernesse, Manna from heaven; which Manna they gathered untill they came to the land of Promise: in like manner, so long as we remaine in the wildernesse of this world, we are gathering this our heavenly Manna, but when we come unto that promised Canaan, then need we gather Manna no more.

6. Christ our Saviour, when the time drew neere that hee should bee betrayed and delivered up unto death, he communeth with his Disciples after this manner, *Luk.* 22. 15. I have earnestly desired to eate the Passeover with you, before I suffer, *& accepit panem, & benedixit*, &c. and he tooke Bread and blessed it: in like manner he tooke the Cup. In consecrating the Elements of Bread

Bread and Wine, his prayers went up to heaven, his benefits remaine with his Church here on earth; the visible elements which he tooke, and gave, declare two things: the one, that he would the morrow following make himself an oblation for the redemption of many, upon the Altar of the Crosse: the other that he would become unto the faithfull by this meanes a divine sustenance for their soules. And thus he provideth for himselfe an altar, for his, a table; in both, God hath the glory, and man the benefit. Cha. 1.

The first Meditation upon this blessed institution.

CONsider how God created the world for man, and man onely to worship his Creator: a most excellent part of which worship is the Holy Sacrament.

2. Consider how the Lord Jesus fore-seeing the good of his Church, and the affliction of his Apostles to follow after his pasi-

Cha. 1. on, knowing what they ſhould need, and what we all of us ſhould need, decreed to leave unto them and to us the holy *Euchariſt*, that they and wee might receive help and ſtrength by vertue thereof.

3. Conſider, how this help and ſtrength is had by a ſpirituall repaſt; that as nouriſhments, and the body nouriſhed become one, ſo Chriſt and faithfull receivers do become one with the Sonne of God himſelfe.

4. Conſider *Chriſt* our Saviour in his paſsion as a Teſtator; his inheritance is in heaven, his Legacies are his graces, the executor is the Holy Ghoſt, his Teſtament or will are promiſes of life laid downe in his Word, the Seales are the two Sacraments confirming theſe promiſes unto all faithfull beleevers.

5. Conſider how the faithfull Communicants doe receive that which the words ſound, to wit, preſervation unto life everlaſting both of their bodies and ſoules.

The fruit of this Meditation. Cha. 1.

THe fruit of this Meditation is this, that everyone dispose himself with all devotion to this holy institution, that he leave all earthly cogitations beneath, as *Abraham* in the 22. of *Genesis* did his servants, when he went up to the Mount to doe sacrifice unto God.

A Spirituall Soliloquie or Meditation of the soule with God upon these Meditations.

OMnipotent and everlasting God, make me, I beseech thee, thy unworthy servant: what said I? thy servant? yea rather by reason of sin, thine enemy. O Lord, make mee carefull in the performance of this so high a part of thy holy worship. I come Lord, as the sicke to the physician of life, as an offendor to the Lord of mercy, as the blinde to the light of the eternall Sun, as the poore and needy to the God of heaven and earth, rich in mer-

Cha. 2. cy: therefore, O Lord, cure my infirmities, pardon my offences lighten my blindneſſe, inrich my poverty, grant that I may with ſuch reverence receive this heavenly Manna, with ſuch contrition and devotion, with ſuch purity and faith, with ſuch a purpoſe and intent, as is expedient for my ſalvation: and grant that at laſt I may behold perpetually thy beloved Sonne with face revealed, whom now I receive in the way by faith onely: who liveth and raigneth with thee and the Holy Ghoſt, one God for ever and ever, Amen.

CHAP. 2.

Of the love of Chriſt ſhewed unto faithfull Beleevers, in ordaining this moſt holy Sacrament of the Lords Supper.

FOr that this Sacrament is a Sacrament of Love: and left unto us from the Love of our beloved Saviour, it is convenient, that,

that, to put away the ſuſpition of ingratitude, it be received and handled with love, chiefly, ſeeing we can requite in no other thing, the love declared in ordaining this Sacrament, ſo full of love, then by love: of which love, God would that wee ſhould diſpoſe, and ſo change it into what wee ſee moſt pleaſing to him: whereupon, as *Chriſt* our *Saviour* while hee giveth himſelfe to us for meate, giveth us a token of his higheſt love, with his grace, with ſo many merits of his preachings, labours, faſtings, prayers: ſo wee when wee give to God our love, wee doe give him all things which wee have moſt precious: Hence it commeth that God doth more eſteeme, and that more worthily too, of this one love, then of all other things in the world; neither doth hee require any other thing of us, when elſewhere hee ſaith, *Prov.* 23. 26. *My ſonne give me thy heart*: that is to ſay, the love which is thine. When *Chriſt* our *Saviour* humbled himſelfe to bee bap- Cha. 2.

Cha. 2. tized of *John Baptiſt*, *Matth.* 14. it made *John* more humble himſelfe to Chriſt: his love ſhould wound our hearts, and make us love him who is love it ſelfe; and this love of his is manifeſt to us by inſtituting this moſt holy Sacrament. When *Nathan* the Prophet would ſhew King *David*, in the 2. of *Samuel* 12. 3. what love the poore man bare to that ewe-Lamb which he nouriſhed in his boſome, Hee gave him (ſaith hee) of his owne meate, and dranke of his owne cup: Chriſt, to ſhew his love toward us, hath given us of his owne bread, and of his owne cup; nay he hath given us his owne body as bread, his owne bloud as wine, for the nouriſhment of our ſoules.

David wondered at the exceeding love of God, 1. *Sam.* 1. 18. ſaying, Who am I, O Lord God, that thou haſt brought mee unto this! We may with admiration, ſay, Lord, what is earth and aſhes that thou haſt exalted the ſame to this dignity! GOD appeared to *Moſes*

ſes in the burning buſh, ſo doth he to the faithfull inflamed with love. Cha. 2.

God did highly honour *Joſua*, in that he made the Sun to ſtay untill hee had the victory; but what honour had it beene, had he brought the ſame Sun downe from heaven? This hath he done for us by the Son of righteouſneſſe, who exiled himſelfe thirty three yeares from the throne of glory, and became the ſonne of man, that wee might bee made the ſonnes of GOD.

The ſecond Meditation.

CONſider, how in this Holy Myſtery thou art bound to love the gift with the giver: If when the people would have made Chriſt a King, *Joh.6.15.* he had then ſought to requite their favour, it had not beene ſo much: but when they gave him gall to eate, and viniger to drinke, then to leave this teſtimony of favour and love, it was love without example. Had he beſtowed this ſo great a gift on the Saints or Angels, it had not beene

Cha. 2. ſo wonderfull: but beſtowing it on poore ſinners, this was pure love indeed.

2. Conſider how great care our Saviour hath ſhewed towards us, in inſtituting this Sacrament: ſeeing nothing could be given more excellent, more deare; when he loved his which were in the world, he loved them unto the end, *Joh.* 13. 11.

3. Conſider, what St. *Chryſoſtome* ſaith, our Lord inſtituted this divine Sacrament, what wee might be made one with him, for as much as he is ſuch a meat as doth turne it ſelfe into the worthy Receiver. So, hereby, Chriſt doth draw us unto him, with the bonds of love, & doth in this gift allure us to love him.

Heat doth turn the nouriſhments into the body nouriſhed: the ſame is done by fervency of love in faithfull Receivers.

The fruit of this Meditation.

THe fruit of this Meditation is, that every one meditating on the love of Chriſt, aske the queſtion

on, and make the anſwer with the Prophet, *Pſal.* 16. 11. *Quid retribuam*, &c. What ſhall I give unto the Lord for all the benefits he hath done unto me? I will take the cup of ſalvation, &c. Cha. 2.

A ſpirituall Soliloquie upon this Meditation.

O Sweet Jeſus, could it be that ſuch was thy love toward us, that when thou waſt the King of glory, and Creator of all the world, thou wouldeſt thy ſelfe bee meate for thy owne creatures? O Love, thy love is too too great: for I thought ſufficient that which the Wiſeman ſpeaketh, *Love is as ſtrong as death*, *Cant.* 8.6. But I ſee much more may bee ſpoken of this thy love; for thy arrowes overcomming heaven, doe penetrate where death doth not come nor approach: thou alſo doſt fixe this love in the heart of man, and not onely plucke it away from all things created, but even from it ſelfe.

It was ſufficient that thou waſt given

Cha. 2. given to us for a Lord and God: in which thing the Prophet hath placed this bleſſedneſſe: *Pſalme* 144. 16. *Bleſſed are the people whoſe God is the Lord.* But love hath drawne thee to that, which the wiſedome of man cannot comprehend; and it remaineth moſt true, that thou when thou waſt God of all majeſty, moſt infinite and immortall, wert made man, didſt dye and ſuffer for us.

When I conſider that thou in the ſelfe ſame time wherein the ſtreams of thy tribulations did overflow: wherein thy only thought conſtrained a bloudie ſweat out of thy body, forgetfull of thine owne ſelfe, and all the torments which were preparing, waſt carefull of procuring ſuch a meate for us, as might ſtrengthen us in the ſtate of grace untill wee ſee thee in the ſtate of glory: O amiable Jeſu, how truly is it written of thy love in the 8. of the *Canticles*, and 7. Verſe? Many waters could not extinguiſh this love, nor flouds overwhelme it;

it; namely, many waters of thy passion, and flouds of thy griefe could not with-hold thee, whereby thou wouldeſt not provide and impart this ſingular and precious gift for us. O ſweet *Jeſus*, it had beene enough to call us Brethren, when thou wert humbled on the earth: but wilt thou ſo call us aſcending to heaven, ſaying; *I aſcend to my Father and your Father, &c.* Nay to call the poore ſo, ſo that thou wouldeſt, and wilt call them Brethren, whatſoever ye did to the leaſt of theſe my brethren. Cha. 2.

The Prophet *Eliſha*, in the 2. of *Kings* 1. 8. greatly eſteemed the cloake of his maſter *Eliah*, left him at his departure; wherewith he divided the waters of Jordan and paſſed over on dry foot: but here the Lord and God of *Eliah*, hath left unto thee not any garment, but his moſt ſacred body, that hee may be a companion with thee in this labourſome pilgrimage, in paſsing over the waters of tribulation, and an wholeſome food of a ſpirituall life.

Judge

Cha. 3. Judge now then how much thou oughteſt to re-love him, and with what ardent affection to receive him. In the meane time, beſeech this Benefactor, that it happen not unto thee, as unto the people of the Jewes; to whom when our Lord Jeſus offered himſelfe for their Maſter and Teacher, they renouncing his doctrine and maſter-ſhip, kept ſtill the covering of their eyes: and, which was worſe, joyned to their blindneſſe the ſinne of unthankfulneſſe.

CHAP. 3.

Of the great excellency and worthineſſe of this Sacrament.

MOſt high and ſumptuous is the preparation which wiſedome hath ordained, bounty furniſhed, and Chriſt himſelfe with his honourable preſence beautified. This preparation is not as in times paſt in the wilderneſſe, or in the moveable tabernacle of *Moſes*, or the fixed *Temple* of *Solomon*, but in a great

a great Chamber, a large upper roome, in the moſt ample Church, diſperſed farre and wide upon the face of the earth: here Chriſt himſelfe is the giver, and the gift: the feeder and the food. It is ſaid of *Ezekiah*, in the 2. of *Chron.* 30. that he kept a Paſſeover, and ſuch a Paſſeover as never was there any the like before: but much more may be ſaid of Chriſts holy Supper. Admire not any longer the ſumptuous preparation, or the greatneſſe of the gift of King *Ahaſuerus*, in the fourth of *Heſter*, after he betrothed unto him *Heſter* in marriage; for thoſe gifts were earthly, and could not give life and ſpirit: admire rather the precious gift of Chriſt, given unto his Church, after hee had eſpouſed her unto himſelfe; which gift is heavenly, and of ſuch infinite value, that it cannot be valued. Cha. 3.

The third Meditation.

CONſider the great excellency of this holy and heavenly Feaſt where Chriſt the true Paſchall

Cha. 2. chall Lambe is receiued, the memory of his death and paſsion recounted, the mind filled with grace, and a pledge of future glory given unto us.

2. Conſider theſe five differences, which are betweene this Feaſt, and the feaſts of the world.

1. The feaſts of the world are profane, for in them neither is there holy meate, neither are they ordained for the health of the ſoule; but this feaſt is a ſanctified feaſt, and ordained principally for the health of the ſoule.

2. In the feaſts of the world there is variety, and by how much the more the variety is the greater; by ſo much the more is the feaſt commended: in this ſpirituall banquet it is not ſo, wherein Chriſt being infinite, containeth in him all perfection, and can alone ſatisfie the ſoule.

3. In the feaſts of the world there is little ſpeech had of death, ſuffering affliction and tribulations, rather diſcourſe is had of pleaſures:

sures : but in this Feast of Christ, the memoriall of his death and passion, his sufferings of love for our salvation is remembred. Cha. 3.

4. In this Banquet the minde is filled with the grace of Christ which bringeth salvation, and the increase of heavenly gifts ; but in the banquets of the world the body is repleniſhed with meats, that often bring diseases to the body, and spirituall destruction to the soule.

5. In the feasts of the world, for the great excesse used in them they open a way to hell: but in this holy Feast, Christ setteth open unto us the ready way unto heaven.

Farther considerations of this heavenly banquet.

CONsider how well pleasing it is unto the Lord *Jesus*, that we doe all those things in this Feast which guests invited of the Prince, to some solemne preparation, are wont to doe.

1. They expect with great desire, the houre of this Feast, and give their

Cha. 3. their diligent attendance, that they come in decent and ſeemely manner, well adorned.

2. They knowing that nothing is more acceptable unto the Prince who inviteth them, then to feede heartily on the meates prepared, they come with empty ſtomackes, and a deſire to be ſatisfied.

3. They diligently beware, that they neither doe nor ſpeake any thing which may be offenſive to the perſon which hath called them.

4. They do not by and by depart, but ſtay a while and enterchange familiar conference with the Prince: at one time praiſing his liberality, at another the magnificence of the feaſt.

5. At their departure they yeeld reverence, and give humble thankes for the favour vouchſafed them; acknowledging their bounden duty unto ſo Noble a Prince, they offer themſelves to be ready at his pleaſure, to performe any ſervice hee ſhall command them.

Theſe properties of good and thankefull

thankefull guests should much rather be performed in this heavenly feast, whereunto wee are called by the Sonne of God himselfe : and therefore we should expect, receive with joy, and yeeld thankes ; promising to serve him in holinesse and righteousnesse all the dayes of our life. Cha. 3.

The fruit of these Considerations.

THe fruit of these considerations may bee drawne from a meditation of the greatnesse and magnificency of this so holy a mystery; which greatnesse may stirre us up to bee thankfull to so liberall a Lord, who calleth us to so great honour and bestoweth so many benefits, yet requireth so few of us againe.

A Spirituall Soliloquie.

IT is no marvaile (O Lord) if the bountifulnesse of thy holy Feast do make us astonished : for *Esaias* in the twenty fifth chapter of his prophecie, fore-seeing it many Ages before,

Cha. 3. before, as a picture ſhadowed over, ſtood amazed thereat, and ſaith, to the praiſe and glory thereof, The Lord of Hoſtes ſhall make to all people, on this Hill, a Feaſt of fat things, *Eſay* 25. 6. *Great ſhall this Feaſt be*, O holy Prophet, for that not every one, but the Lord of Hoſtes ſhall ordaine it: and that not to certaine men alone, but to all the people of the world; neither in every place, but on a Hill: laſtly, it ſhall be a Feaſt of fatlings; yea, of the moſt heavenly food that ever was.

Be glad, O holy Church, for that thou art that holy Hill, choſen of God for that heavenly Banquet: in thee doth ſtand the table prepared, thy deare Children are like the Olive branches in the compaſſe thereof.

Ariſe, Oh my ſoule, and depart from thy ſelfe forthwith out of this darke valley; for the Lord doth invite thee to his Feaſt, not with thundring and lightning, as he did the children of *Iſrael* in the 19. of *Exodus*;

Exodus; but hee inviteth thee with loving words, *Come unto the marriage*, *Matth.* 22. 4. That Law doth not any longer ſtand in force, He that toucheth the Hill ſhall dye the death, *Exodus* 19. 22. But rather, he that commeth to this Hill, and eateth of this Sacrament, ſhall live for ever. Cha. 3.

But marke (my Soule) that all cannot aſcend to this Hill, but onely, as the Kingly Prophet ſpeaketh, *Pſalme* 15. 1. the harmeleſſe and pure in heart; and not after every ſort, but with a wedding garment, *Matth.* 22. 6. wherewith wee ought to be decked at Chriſts Feaſt, otherwiſe we ſhall heare thoſe terrible words, *Caſt him bound hand and foot into utter darkeneſſe*,

Woe be to mee (O Lord) who, like the Prodigall ſonne, *Luke* 15. 23. by luxurious living have bewrayed and torne the garment of innocency, received in holy Baptiſme! wo wretched creature that I am, if thou helpe me not (O Lord) I dare not appeare at thy holy Feaſt:

Cha. 3. Feaſt: what ſhall I doe, if for my ſinnes I ſhall bee refuſed of thee? what ſhall I do, when with ſhame I am forbidden to come without a wedding garment? happely I may ſewe mee a garment of leaves, as *Adam* did after hee loſt the garment of Innocency given him of God: but alas, that will as little profit mee as it profited *Adam*, when hee durſt not come into Gods ſight with that garment, but hid himſelfe; but if I hide my ſelfe ſhall not I bee deprived of thy heavenly and healthſome feaſt?

I turne me therefore to thee (O Father of mercy) and I confeſſe that I have offended thee after that manner, that *I am no more worthy to bee called thy ſonne:* but truſting in thy infinite goodneſſe, I beſeech thee, that thou wilt not reſpect the greatneſſe of my offences, but the greatneſſe of thy goodneſſe: *I am not worthy to bee called thy ſonne*, make mee (O Lord) as thy meaneſt ſervant.

Grant

Grant onely the loweſt roome, at thy Table, and it ſufficeth. Cha. 4.

CHAP. 4.

Of the wonderfull things of this Sacrament.

WOnderfull is God in all his workes; but in none more then in the inſtitution of his laſt Supper.

Amongſt other names of excellency which the Prophet *Eſay* attributeth to the ſecond perſon in the holy, bleſſed, and glorious Trinity, this is one: *His name is Wonderfull*, *Eſay* 9. 11. How truly this is verified in this his holy inſtitution, may be left to the contemplation of faith: which is then moſt ſtrong when humane reaſon ſtands mute.

When as Almighty God rained down Manna amongſt the people of Iſrael, *Exod.* 16.15. the people being amazed at the ſight thereof, ſaid, *Manhu*, that is, *What is this*? and the thing ſeemed ſo wonderfull,

Cha. 4. wonderfull, that they beholding it truly admirable, paſſed over to the firſt word *Man*: Lord, what is this? what is this, that the Son of God ſhould undertake the nature of Man, and, after a ſpirituall and heavenly manner, be given for meate to a new people, to whom all things are manifeſt in truth?

What is this? that hee which dwelleth in Heaven, ſitteth amongſt the quire of Angels, would come into the world, and after a wonderfull and admirable manner, dwell with the ſonnes of men?

What is this? that the Lord of Majeſty, who is of the ſame ſubſtance with the Father and the Holy Ghoſt, will bee made one with man, and take up his manſion with him?

What meate is this that doth cleanſe our Leproſie, comfort the conſcience, and cure our ſoules?

What is this? What piety is this? what bowels of mercy are theſe? ſurely the gift is worthy of the

the giver. *Solomon* brake out into a certaine kinde of admiration, ſpeaking of the Arke of the covenant, in the firſt of *Kings*, 8. 27. *Ergone putandum eſt, quòd verè Deus habitat ſuper terram? Si eum cœli, & cœli cœlorum capere non paſſunt, quanto minus domus hæc?* And is it true indeed, that God will abide on earth, whom the heavens, nor the heavens of heavens cannot containe, much leſſe this houſe? O the depth of the wiſedome of the moſt Higheſt! thy judgements are paſt finding out. But ſhould wee preſume to lift up our eyes againſt thoſe gliſtering beames, whereby the ſharpeſt Eagle may bee dazeled? No ſurely, for then there would be no end of admiration, ſuperfluous were it to wade farre; we beſt know Gods myſteries, when with all thankfulneſſe we admire them, and ſay, Bleſſed be God in all his workes. Cha. 4.

St. *Chryſoſtome* in his 61. Homily to the Prieſts of *Antioch*, calleth this Sacrament the miracle of the

Cha. 4. mysteries of the Christian Law, wherein our Saviour imparteth his Body and Bloud, thereby to declare the deare wherewith hee burneth of uniting himselfe unto us, which is proper to them that love ardently. Here *Samsons* Riddle is solved: *De comedente exivit cibus, de forti egressa est dulcedo:* Out of the eater came meat, out of the strong came sweetnesse: what is stronger then the Lion? what sweeter then honey? Christ is the Lion of the Tribe of *Juda:* honey the spirituall sweetnesse of the holy *Eucharist.*

The fourth Meditation.

Of the wonderfull things in this Sacrament.

LEt us behold with the eyes of our faith, one of the greatest and most comfortable workes of God under heaven: and for this inestimable benefit laud and praise his holy Name.

2. Let us with thankfull hearts wonder at the love of God, who after

after hee received us into his Family, there placed us not as ſervants, but as ſonnes; and that hee might ſhew the part of a carefull Father, doth provide a meane to nouriſh us, and that after ſuch a divine manner of nouriſhing. Cha. 4.

3. Conſider the divire wiſedome of the Sonne of God, who, reſpecting our weakeneſſe, hath conveyed unto us his Body and Bloud, after a divine and ſpirituall manner, under the formes of Bread and Wine.

4. Conſider how by this holy Communion occaſion is given to exerciſe our faith in prayer, that our receiving may be unto life everlaſting.

5. Conſider the high and worthy effect of this heavenly food, which is not ſo much changed into the ſubſtance of the eater, as it doth rather change the eater into the ſubſtance of it: the meat being Divine, doth make us alſo divine. O the omnipotent wiſedome and power of the love of God!

Cha. 4.

The Fruit.

THe fruit of this Meditation is to lift up our ſelves above our ſelves, and bleſſe God for this wonderfull benefit, without curious ſearching, and needleſſe queſtioning about the manner how, but to give God thankes, and be aſhamed rather at our ſelves, that neither the wonderfulneſſe of his power, nor the greatneſſe of his benefits can make us no more to love him then we doe.

The Spirituall Soliloquie.

O My ſoule, thou art happy which haſt prepared for thee ſo wonderfull and ſo high a repaſt, as there can be found none either in heaven or earth higher: for in it is contained that which the Apoſtle, in the firſt and third to the *Hebrewes*, calleth the brightneſſe of the glory of God, but hidden, that hee might heape on thee the more benefits. Thou knoweſt *Moſes* deſcending from the Mount *Sinai*, on which hee had talked

talked with God; the children of Iſrael could not talke with him for the brightneſſe of his face: wherefore (as the Scripture ſaith) *Hee put a covering before his face,* Exod. 34. 16. *that all might ſpeake with him.* In like ſort our heavenly *Moſes* hath done, who not content with thy deliverance from the hard ſervitude of *Egypt* and ſpirituall *Pharaoh*: but that thou ſhouldeſt not bee terrified with the great brightneſſe of his glory, after an ineffable manner doth come unto thee, and commune with thee. Cha. 4.

Jacob ſaid, *Surely God is in this place, and I was not aware of it,* Gen. 28. 16.

O wonderfull love, how farre haſt thou gone with my Lord? Juſt cauſe haſt thou (O my Soule) to rejoyce, and in rejoycing to admire the goodneſſe of thy bleſſed Saviour: ceaſe to meaſure the greatneſſe of this worke by the weakeneſſe of thine owne underſtanding: ſay rather with the Pro-

Cha. 5. phet, *Pſal.* 111. *Memoriam fecit mirabilium ſuorum:* the merciſull Lord hath made a memoriall of his wonders, hee hath given meat to them that feare him.

When the Son of God cloathed himſelfe with our fleſh, it was a worke very admirable, for therein hee aſſumed humane nature, mortall and paſſible: but when the faithfull receive the holy *Euchariſt*, man doth participate a divine nature, immortall and heavenly. Hence it was ſaid of God, by the Pſalmiſt, *Pſal.* 86.9. *Tues magnus, faciens mirabilia:* Lord thou art great, doing wonderfull things. When *Abraham* weaned *Iſaac*, *Gen.* 21. 8. he made a feaſt: Chriſt to weane his Diſciples from the love of this world made them this heavenly Feaſt.

CHAP. 5.

The manifold effects and fruits of this holy Sacrament in generall.

WEe may remember, that which indeed wee cannot forget,

forget, that as man conſiſteth of ſoule and body, ſo doth hee alſo lead a two-fold life; the one corporall, ready to fall into a thouſand dangers and caſualties; the other ſpirituall, ſubject to as many or more: The life of the body conſiſteth of the union of the ſoule with the body; The life of the ſoule conſiſteth of another union, which is to bee united to Chriſt. Both theſe, as they have their defects, ſo have they alſo their remedies and ſuſtentations: For the life naturall, God hath ordained naturall ſuſtenance; for the life ſupernaturall, ſupernaturall nouriſhment. Cha. 5.

But that which at all times is moſt to bee lamented, is, that whereas the ſpirituall life is farre more excellent then the temporall, the temporall notwithſtanding is more regarded and preferred. For what thing doth not a ſick body doe to recover his health? hee neglecteth all charges and griefes, hee eſteemeth nothing of the bit-

Cha. 5. terneſſe of medicines, he contemneth the ſharpneſſe of paines, the moſt experienced Phyſicians, the beſt preſervatives are then ſought for, and all for bodily health, which endureth but for a little time. And are we ſo carefull for the health of our ſoule: Would to God wee were: then would we repaire with more devotion then commonly wee doe unto this moſt holy Sacrament, where our ſpirituall life is preſerved and ſtrengthned.

Three things there are, ſaith one, very neceſſary for the life of Man: the Mother which brings him forth: the meat which ſuſtaineth him: and the Phyſician that cures him when he is ſick.

The ſame three are neceſſary for the life ſpirituall. The Mother, is Baptiſme: the meate which ſuſtaineth, is the holy *Euchariſt*: the Phyſician to cure, is repentance.

Now then, as the body without meats, cannot endure labour and

and live: no more can the ſoule without this ſpirituall repaſt, ſuſtaine the labours of this pilgrimage, the aſſaults of her enemies, and live: the aire being corrupted when we goe forth of doores, we fortifie our ſelves with ſome preſervatives: This world is corrupted, our preſervative againſt tentations is this holy *Euchariſt*. Cha. 6.

Men entring a way poſſeſſed with the Enemie, arme themſelves with weapons, get them good company: ſeeing wee have in all the way of our life many enemies viſible and inviſible, ſhall wee not arme our ſelves, and take unto us Chriſt our Captaine? *Put yee on* (ſaith Saint *Paul*,) *the Lord Jeſus*, Rom. 13. 4.

CHAP. 6.

Of the moſt principall effects of this Sacrament in particular.

THE firſt and principall effect of the moſt holy Sacrament of the Lords Sup-

Cha. 6. per, is, (as we may ſo ſpeake) that it deifieth firſt, that is, it maketh man divine, or like unto God himſelfe, here in the ſtate of grace, and hereafter in the ſtate of glory; and for this cauſe it is inſtituted in the forme of nouriſhments. For as nouriſhments and the body nouriſhed become one: ſo doe Chriſt and the faithfull receivers. Other meats receive life of the body, this giveth life to the ſoule.

2. The ſecond effect is, that with Chriſt are given unto us all his merits and rewards which hee hath purchaſed: here the hive is given us with the honey.

3. The third effect of this Sacrament, is, that hereby a continuall and conſtant remembrance of Chriſt Jeſus our onely Saviour is continued; whereby wee ſhew his death untill hee come againe, therefore he ſaith, *Mat.* 26. 26.

4. The fourth effect is, to ſtirre us up to the love of God and our Neighbour: Of God, who firſt loved us: Of our Neighbour, for his

his ſake who hath given us this Commandement; *That he who loveth God, ſhould love his neighbour alſo, John. 4. 11.* Chap. 6.

5. The fifth effect is, that it doth ſanctifie and ſee alſo ſanctified, not onely our ſoules, but even our bodies alſo by the power of Chriſts body; wee know that the forbidden fruit received by our firſt Parents infected our ſoules, and defiled our bodies; it was meet therefore, that this heavenly food ſhould cauſe ſanctification, not onely in our ſoules, but alſo in our bodies. So Chriſt will never ſend them away empty, that they faint by the way, that follow him, as the people did into the Deſart, *Mat. 5. 32.*

What ſhould we enter into that ſea of the manifold effects of this Sacrament? If I am ſicke, may the devout ſoule ſay, here I may cure mee: if I am whole, here I ſhall keepe mee: if living, here I ſhall comfort me: if dead in ſinne, here I ſhall raiſe mee: if I deſire

for

Cha. 6. for to burne with the love of God, here I may inflame me: If I am cold in devotion, here I may warme me: If I am blinde, here I may enlighten mee: If spotted, here I may cleanse me. I will not flye as *Adam* sometime did, from the presence of God, because here I can cover mee; nor run away for feare of the enemy, for here I shall find grace to strengthen mee.

S. Cyril. in his fourth booke upon *John*, saith: Here, not onely death is put to flight; but all spirituall diseases that cause death are expelled, the cruell and inordinate love of our members is represſed, and the perturbations of the minde quieted.

Thomas Aquinas, called this Sacrament a precious banquet; admirable, wholesome, and full of all sweetnesse: and to provoke us the more to love it, hee addeth, Here sinnes are cleansed, Vertues increased, the minde made fertill with all spirituall graces; and that when Christ saw his Disciples to

wax

wax ſad for his departure, he left unto them this Sacrament, for a ſingular comfort. Cha. 6.

Amongſt theſe effects this may not be omitted, That this holy Sacrament is a pledge of the Reſurrection, as it is mentioned in the hundredth Canon of the firſt Councell of *Nice*: for this *Euchariſticall* food (ſaith *Juſtin Martyr*, Apol. 2.) is not received by concoction and alteration, but doth change the mortality of our bodies into his owne nature, that is, into immortality, life and glory. Wherefore, amongſt other effects, this doth admoniſh us of the immortality of our bodies: for as Chriſts body did not remaine in death, ſo alſo ſhall not ours: For, it cannot be that our bodies ſhould alwayes remaine in their Sepulchres, ſeeing that they are nouriſhed by Chriſts body. *Iran. lib. 4. ad Val.*

The fruits of this Sacrament.

THe fruits hereof may be reduced to theſe twelve: the firſt of

Cha. 6. of all the properties it is, that it ſerveth to quicken: ſecondly, to ſet at liberty: thirdly, to enflame: fourthly, to give patience in trouble: fifthly, to nouriſh: ſixthly, to reſtore: ſeventhly, to unite: eighthly, to communicate: ninthly, to make whole: tenthly, to preſerve: eleventhly, to ſtrengthen: twelfthly, to conduct through: And therefore this Sacrament is called *Viaticum*, the proviſion for the way untill wee come to him who hath ſaid, *I am the way*. *Elias* paſſed his journey, in the ſtrength of the meat given him, 1 *Kings* 19. 8. untill he came to the Mount *Horeb*: ſo we in the ſtrength of this meat, untill wee come to the Mount of heaven.

It is written of *Obed-Edom*, in 2 *Sam.* 3. That he and his did proſper, becauſe he received the Arke of God into his houſe; how much more ſhall this be accompliſhed in thoſe, who receive Chriſt Jeſus truly into their ſoules?

The

The fifth Meditation. Cha. 6.

CONsider 1. that as the ſoule newly created of God, ſo ſoone as it commeth into the body, which deſcended of *Adam*, is forthwith contaminated and made partaker of the whole evill and miſery, wherein hee inwrapped mankinde by his tranſgreſſion: So likewiſe, as ſoone as the ſoule receiveth Chriſt, it is forthwith made partaker of his merits and righteouſneſſe. And this is one cauſe, why this Sacrament is called a Communion, where, after a ſpirituall manner, *Datur nobis, quod datur pro nobis*, That is given to us, which is given for us.

2. Conſider, that as hee bringeth unto thee the fruit of his life and death, his reſurrection and aſcenſion: ſo alſo hee deſireth to communicate thee unto his members.

3. Conſider, that the underſtanding is ſo lightned by this holy Sacrament, that it eaſily commeth unto the knowledge of God: whence theſe two Diſciples going

Cha. 6. ing to *Emaus*, ſtraight upon the breaking of Bread, as the Scripture ſaith, their eyes were opened, and they knew the Lord.

4. Conſider, that it was not the hemme of the garment; for what vertue could there be in ſo meane a ſubject to procure health? but it was the hemme of Chriſts garment. So it is not Bread and Wine, but this Bread, this Wine that ſanctifieth our ſoules.

5. Conſider how it renueth Gods grace, that like as bodily food doth renew that which naturall heat had conſumed, ſo this heavenly nouriſhment reſtoreth that which the Soule, through the heat of evill deſires, had loſt.

6. Conſider, it joyneth us to Chriſt our Head, and alſo unto our neighbours, who are Chriſts members; provoking us to love them with true charity: and therefore this Sacrament is called of the Fathers, the Sacrament of *Union* and *Love*; For Chriſt by giving his the ſame food, uniteth them into himſelfe.

Saint

Saint *Auguſtine* writeth, that this Sacrament is inſtituted under the forme of Bread and Wine. For that as Bread is made one of many graines, and the Wine one of many grapes: ſo the faithfull being many, they are by faith in Chriſt, and unity among themſelves made one, as he into whom they are ingrafted is one. Cha. 6.

7. Conſider the great peace and tranquillity of the minde which commeth by this Sacrament; that as the Ship was toſſed and troubled before, but when Chriſt once came into it all was calme: ſo in this world wee are often troubled, but when Chriſt commeth all is quiet.

We may call to mind what our Saviour would have his Diſciples ſay, into what houſe ſoever they entred into, *Peace be unto this Houſe*, *Luke* 10. 5. How much more may it be ſaid of that heart where this holy myſtery is truly and worthily received, Peace bee unto this heart? It is called a ſup-

per,

Cha. 6. per, and after ſupper we are wont to take reſt.

The fruit of this Meditation

IS to deſire with our whole heart to have part in theſe effects, to hunger and thirſt after righteouſneſſe; to remember that of the Woman of Samaria, *John* 4. 25. who, when ſhee heard Chriſt ſpeake of the Waters of life, ſaid, *Give me Lord of this Water*: So, O Lord, give us of this food, which may worke in our ſoules theſe ſo many and ſo worthy effects.

The Soliloquie.

DOeſt thou deſire to know (O my ſoule) with what good things Chriſt in this holy myſterie haſteth unto thee? How hee commeth loaden and enriched with ſo many merits and rewards? whatſoever hee brought into the world, all thoſe hee exhibiteth in this moſt divine Sacrament. Hee that miniſtreth ſuch food to him that fighteth, what doth hee keepe

in

in ſtore for him that overcom-meth? Surely, in that immortall life, in that land of promiſe, hee will fill thy deſires with all happineſſe, which in this wilderneſſe giveth thee ſuch heavenly Manna. And what doth hee ſo much covet of thee (my ſoule) by this moſt noble food, as that hee may plentifully reward thee with unſpeakable graces? Mark what hee bringeth, more I aſſure thee then thou canſt wiſh or deſire: *Behold* (ſaith he, *Apoc. 3. 21.*) *I ſtand at the doore and knock: if any heare my voice, and ſhall open to me the gate, I will enter in unto him, and ſup with him.* Cha. 6.

What wilt thou doe (O my ſoule) in ſo great aboundance of all good things? Doe what thou art able, and doe it quickly: Bee thou inlarged to receive ſuch myſteries: make cleane the place of thy heart: prepare the upper roome of thy beſt, and beſt diſpoſed devotion: exclude a minde beating upon vaine and idle cogitations:

Cha. 7. tations: exclude an entrance to evill desires: yeeld acceptable passage to the Bridegroome Christ Jesus. Gird up thy loines with the girdle of truth, light the lampe of Faith, goe forth to meet him, and receive him joyfully.

CHAP. 7.

A Dialogue betweene Man, *and his* Soule.

Man.

IT is true (my Soule) that this heavenly food doth bring with it many great and excellent effects to the living: but tell mee, what doth it profit one dead?

Soule. Nothing.

Man. Then will not this Sacrament doe thee any good, if thou be dead?

Soule. But how can I dye being immortall?

Man. It is true, thou canst not be extinguished with bodily death like beasts without reason, but thou maist dye well enough with spirituall death, which is by a separation

paration of Gods grace from thee: for as the death of the body consisteth in the separation of the soule from the body; so thy death by thy separation from Christ. Cha. 7.

Soule. Doth the grace of God give life unto the Soule?

Man. Yea, even as the soule giveth life unto the body.

Soule. But who can deprive the soule of grace, which is the life thereof?

Man. Sin: as the Prophet *Ezekiel* saith, 18. 6. *That soule that sinneth shall dye*, that is, shall bee deprived of grace: and, which is more, of future glory.

Soule. From whence hath sinne that power?

Man. From Gods just Decree, and the very nature of sin, which is an offence done to God, a staine that soileth man, and that which obligeth man to a punishment.

Soule. Well, seeing sinne is so dangerous, I will not continue in the actions thereof any more.

Man. Surely, then shalt thou be

Cha. 8. be happy in the end; and we ſhall bee bleſſed partakers together of Chriſts ineſtimable benefits, both in this world, and in the world to come.

CHAP. 8.

Of the principall cauſes which may move us to come to this holy Sacrament.

A Conſideration of the obedience we all owe unto the Author of this ſacred inſtitution, who in the ordaining thereof had no other end but the glory of God his Father, and mans true and perfect good. *Si rem grandem dixiſſet*, 2. *Kings* 5. had hee bad us doe ſome great thing, ſhould wee not have done it?

A conſideration had on our behalfe, of our weakneſſe who ſtand in need of ſo many aſſiſtant helps as we doe, cannot but move us to uſe with all reverence, and deſire with all our hearts affection, this holy meane of receiving grace, left unto us

us by the giver of grace. For we do not celebrate a remembrance only of some thing past, but we are partakers only of grace present; which grace though not from, *ex opere operato*, by that worke done, yet by the Sacrament (as water from the Fountaine by the Conduit pipes) is conveyed and derived unto us. That wee offer unto God the sacrifice of laud and praise, give testimony unto men, we are members of that mysticall body whereof Christ is the head, shew evidently unto the world how desirous wee are to continue in that holy union with God and Man: the onely celebration of this most holy Sacrament doth well declare and shew, and the sundry and manifold effects thereof, doe give sufficient testimony in the behalfe of all faithfull receivers. Cha. 8.

The sixth Meditation.

COnsider that the union of the body & the soule is neer, but the union of Christ & the faithfull neerer; that separable, this inseparable.

2 Consider

Cha. 8. 2. Consider that this most divine Sacrament is ordained by Christ our Saviour, as a most gracious meane to derive his grace unto us, to preserve us from evill, and also spiritually to sustaine and nourish our soules unto life everlasting.

3. Consider, he hath left unto us this mystery, that by the benefit thereof wee might be transformed unto him, by living according to his will, which is no other thing then God to live in us.

4. Consider how much it concerneth us to returne carefull duty unto Christ, to exercise religious actions of Christian piety, to offer God the sacrifice of thansgiving for the inestimable benefit of our Redemption, to observe and keepe with all reverence this high and holy ordinance left unto us by his Sonne and our onely Saviour and Redeemer: So be it.

The Fruit.

THe fruit of this Meditation, is to apply our diligence in the

the performing of this excellent part of Gods ſervice, and to remember that which was ſaid to *Moſes: Doe according to the example which I ſhewed thee in the Mount, Exod. 25. 6.* Cha. 8.

The Soliloquie.

THou art too loving (O my Saviour) it had beene ſufficient to procure ſome remedy for us of thy Creatures, and we had taken it in great favour; but it was not ſufficient for thy burning love, but thou wouldeſt be thy ſelfa remedy for our ſoules, that the ſaying of the Wiſeman, *Eccleſ. 6. 4.* might be accompliſhed in thee: A faithfull friend is the medicine of life and immortality. What friend more faithfull then my bleſſed Saviour? what medicine of more efficacie then this divine Sacrament? But that thou wouldeſt that the effect thereof ſhould in part depend of us, that was an argument of love indeed.

If bodily medicines ſhould work

Cha. 8. according to the intent and deſire of the ſick, it would be very acceptable, and all ſicke folkes would thinke themſelves bound to the Authors thereof: how much more are wee beholding to thee, who with ſo great love haſt provided for us a medicine of ſuch efficacie, and ſo wholeſome, that doth work more of it ſelfe then we can deſire?

How much, O Lord, doe the lawes of humane Philoſophie differ from the lawes of thy love! What Philoſopher of the World hath ever written or thought, that a King of all Majeſtie, the infinite ſea of all perfectneſſe, would leave himſelfe for food unto his owne creature? What wiſedome of this world had ever beene able to conceive that God, the King of all g'ory to the intent hee might couple and unite man unto himſelfe, would be willing to become his meat? O my ſoule, ſtand amazed at the love of thy Saviour: make an end of teares, bewaile not any longer thine owne vileneſſe and weake-

neſſe,

neſſe, for three loving Siſters and Advocates have pleaded thy cauſe, and found favour. Mercy hath preſented thy infirmity and found grace: Wiſdome hath invented the means to obtaine help: Love hath conſtrained Chriſt to put it in execution. This is the meane, that Jeſus, by the meane of this moſt powerfull Sacrament, would unite thee unto himſelfe, that thou mighteſt be made one with him, and to this end thou doeſt receive him. Cha. 8.

We give thee thanks, O heavenly *Adam*, which haſt reſtored that which the earthly *Adam* had deſtroied; he by his meat, cauſed us to depart from God, and thou by thy meat to be united to God: I pray thee my loving Jeſus, that this union may be firm and ſound, that neither life nor death may ſeparate us from thee. Cauſe us, O Lord, that we may be wholly joyned to thee, that wee may glory with the Apoſtle, and ſay, *Gal. 2. 21. We live, but now not we, but Chriſt liveth in us. Amen.*

Cha. 9.

CHAP. 9.

Of frequenting or receiving often the holy Communion.

IT hath beene ſhewed, that the holy Euchariſt is the ſuſtenance of the ſoule, as Bread and Wine are of the body: but the ſoule being of farre more excellency then the body, it were then moſt unſeemly, that the body which is tranſitory, ſhould be often and carefully fed; and the ſoule which is according to the Image of God, ſhould be neglected and little reſpected. Meat, unleſſe it be taken in due ſeaſon, doth not profit the receiver: Treaſure, that is not imployed, doth turne us to no benefit. The uſe therefore, and frequent uſe of this heavenly repaſt is behoovefull: we have no more ſpeciall meanes to relieve our infirmities, to procure more light, and ſtrength, to know and overcome all temptations, to paſſe over this life with more peace and ſpirituall comfort, to bee at our death more aſſiſted with

with heavenly conſolation, then by often participating of the holy Euchariſt. Cha. 9.

There are (ſaith one) three things amongſt the reſt, which do alwaies hold men bound to God: The firſt is, the multitude of his benefits, for which wee ought to give thankes: The ſecond is, the multitude of our ſinnes, for which we ought to aske mercy: The third is, the multitude of miſeries and infirmities, for which we are bound to ſeeke a remedy. Now, for the acknowledgement of our duty, the blotting out our offences, the reliefe of our miſeries, there is at once no more ſtrong and forcible a meane, then the frequent uſe of this moſt holy Sacrament, wherein we offer praiſe upon the Altar of our hearts, beg remiſſion of our ſins in his merits who dyed for us, receive ſtrength againſt all diſtreſſes of this troubleſome world. Wherefore for man which oweth ſo great and many things for benefits received, which ſo often laboureth under the bur-

Cha. 9. then of his ſinnes, whom ſo many neceſſities doe environ, what better courſe then often to approach unto this divine myſtery? which is, ſaith S. *Bernard*, phyſick to the ſicke: the way to the traveller: ſtrength to the weake: joy to the whole: a refuge to the poore: counſell to the rich: helpe to them that are in danger: nay, heavenly comfort to the departing ſoule in the laſt agony.

It is the manner of Merchants, to frequent thoſe places where greater hope of gaine groweth; the poore are wont to flock thither, where larger almes are given: and ſhould not the Chriſtian repaire where great and gainefull gifts are diſtributed, when he findeth himſelfe in miſery, poore and diſtreſſed?

The love of God may move and invite ſome; the beholding of their owne miſeries ſhould urge others: ſome the conſcience of ſinne ſhould induce; others, a deſire of obtaining grace: but the honour we all

owe

owe unto God, ſhould ſolicite all, ſeeing wee have not a more high and excellent means of performing the ſame. Cha. 9.

One friend doth willingly come unto another: it is a ſigne of ſmall love to Chriſt when we come ſo ſeldome to his holy Paſſe-over: as on the contrary, his love is augmented more and more in us, by often communicating. A great and loving remembrance of his bleſſed paſſion wee celebrate in the frequent participation of this holy myſtery: *So often* (ſaith the Apoſtle, 1 *Cor.* 11.36. and therefore often) *you ſhew the Lords death untill he come.*

Laſt of all, wee ſee in Winter, when the Sun is fartheſt off, barrenneſſe followeth: in the coldneſſe of our devotion, when this myſtery is neglected, what enſueth but cold love to God and Man, yea and unaptneſſe to all piety?

The ſeventh Meditation.

COnſider that in the primitive Church, which was governed

Cha. 9. of the Apoſtles themſelves, the Chriſtians often communicated; which did ſhew, that great devotion and ferventneſſe of ſpirit did poſſeſſe the minds of men: and evident it is, that by how much the more that godly cuſtome did wax more cold, by ſo much the ferventneſſe and holineſſe of Chriſtian people did wax leſſe and leſſe.

2. Conſider, that by often communicating, piety and perfection of life is augmented, the Chriſtian man is made more religious, the body made chaſte and obedient to the ſoule, the ſoule to God.

3. Conſider, that to receive Chriſt in the Sacrament with due preparation, is no other thing then to worſhip him with great reverence: he therefore which by this divine communicating, doth often receive him, worſhips him with divine honour: but hee which honoureth Chriſt on earth, ſhall bee likewiſe honoured of his heavenly Father in heaven, *Luke* 9. 26.

4. Conſider, ſeeing this divine Sacrament

Sacrament is the meat of the ſoule, wherewith it is ſtrengthned and maintain'd in a ſpiritual life; it doth manifeſtly follow, by how much the more often the ſoule is nouriſhed with this meat, by ſo much the perfecter it is made a life ſpirituall. Cha. 9.

5. Conſider, ſaith *St. Bernard Ser. de Cœna Dominica*, if any do not ſo often feele ſo great motions of anger, envie, carnality, let him thinke that by often communicating, God makes ſound the corruption of our nature.

The Fruit.

THe Fruit of this meditation is, to make a firme purpoſe of applying our ſelves to this frequent and often communicating, to beſeech the Lord that the ſoule may never loath this heavenly food, but with an inward affection deſire it: from which affection ſpringeth perſeverance, and a readineſſe to ſanctimonie and holineſſe of life, with a longing to walke before the Lord in upright neſſe, and that holy

Cha. 9. hunger and thrist after righteousnesse, which makes the godly blessed, *Matth.* 5. 6.

The Soliloquie.

WHat grace is this (O sweet Jesu) which thou doest affect me with? for thou not onely vouchsafest to open unto mee the precious Mine of gold, lying in the field of the holy Church, that is, the hidden treasure; for which the man that found it sold all that he had to buy that field: but also doest often invite me to dig for so precious a treasure, that thou maiest enrich my soule. But that which draweth mee into admiration is, that to the purchasing of this field, and digging this treasure as often as I will, thou hast added so great a commodity, that I need not sell any of my goods, much lesse all that I have.

Lord, if to obtaine this treasure thou hadst ordained hard Fasts, long Pilgrimages, shedding of bloud, and other sharpe penances; all

all theſe labours and afflictions ought worthily to have beene ſuffered to taſte even but once thy ſacred body: but O love unheard of, that hadſt rather make the entrance eaſie and delectable, that I might often returne to this Mine! O *Adam*, how much better is the condition of thy poſterity, then was thine, which is now brought to paſſe by the meanes of our loving and liberall Jeſus? Thou wert driven out of Paradiſe; and that thou ſhouldeſt not returne thither to eat of the Tree of Life and live, one of the Cherubims armed with a fiery ſword, was ſet of the righteous God to keepe it. We thy children, living in the Paradiſe of the holy Church, are not onely not driven away by an Angell, with a fiery ſword, but are invited of the Lord of Angels, by the fire of his love, to taſte often the fruits of the Tree of Life; yea, to receive him who hath given all ſtrength to the Tree of Life, that giveth us a bleſſed and everlaſting life; for ſo hee Cha. 9.

inviting

Ch. 10. inviting us hath promiſed, *He which eateth of this bread ſhall live for ever, John 6. 58.*

O my ſoule, be ſomewhat ſtirred up, and magnifie thy God, for hee which is mighty hath done great things for thee: Doeſt thou not ſee him that hee is made thy treaſure to make thee rich? Returne often to dig it: it is a precious treaſure, and therefore it will ſatisfie thy deſires: it is infinite, and therefore will never decay, nor bee made empty.

CHAP. 10.

Of the impediments which detaine men from the bleſſed Sacrament.

IN the ſecond of *Exodus* and the ſixth, *Pharaoh*, to with-hold the people of God from doing Sacrifice, cauſeth his Task-maſters to ſet them about drudgery.

It is the wilineſſe of the old Serpent to draw us from performing this holy ſervice unto GOD, to make the world and the fleſh di-

ſtract

ſtract our thoughts and deſires, ſo to keepe us from this ſpirituall part of Gods worſhip, either by a remiſſe and careleſſe neglect, or at leaſt by a timorous conceit of our unworthineſſe to approach unto the Table of our Lord. Ch. 19.

This careleſſe and remiſſe neglect ariſeth of our many incumbrances and buſineſſes in the world. We can finde time to follow profits and pleaſures: but for to enter into this ſo ſerious buſineſſe of our ſoule, wee are not at leiſure. Wee ſay as *Felix* ſaid to Saint *Paul, Acts* 24.25. *We will heare of this another time.*

Eſau, to ſatisfie his appetite, left his patrimony: the *Gergeſens*, reſpecting their Swine, neglected Chriſts heavenly preſence. What great indignity was offered unto the rich man, *Luke* 14. 16. who prepared a great Supper, ſent his ſervants to call them that were bidden for to come in, when the unthankefull gueſts returned anſwer, they were otherwiſe imployed? indeed

Ch. 16. deed they cared not for comming at all.

If feare keepe any away, because it may seeme presumption to approach unto so holy a place as the Altar of the Lord, let it be remembred, Christ calleth all that be weary and heavie laden, promising to refresh them, *Matth.* 11. 28. Penitent sinner, these words they are Christ his words, because he spake them, and they are thy words, for they are spoken unto thee.

If sloth and negligence draw us backe, let a carefulnesse of our estate to come stirre us forward in the worke of our redemption. Did Christ our Saviour lightly performe the same? No verily, and shall wee lightly regard this his service? *Multa dixit*, hee said many things, *Multa fecit*, hee did many things, *Multa pertulit*, hee suffered many things: and should wee either say, or doe, or suffer little, or nothing at all in his service? God forbid.

If any man finde himselfe cold and

and slow, without desire and devotion towards this heavenly meat, he ought not therefore to abstaine from it, for he shall here finde sensible devotion, when all the powers of the soule, and dispersed appetites are gathered together, when our will and strength is forcibly carried to God, and wee marvellously moved to honour the passion of our blessed Saviour. Ch:10.

The impediments therefore considered, we may endeavour then to avoid them, that so wee may come and offer our soules and bodies a sacrifice to God, that neither by the subtilenesse of Satan, the affaires of this world, the pleasures of the flesh, we be drawne away from so high and heavenly a repast prepared for us, as is this great mystery of mans salvation.

The eighth Meditation.

CONsider that the Devill cannot endure the use of this profitable Sacrament: for he knoweth how much it is of force to attaine blessednesse,

Ch. 10. bleſſedneſſe, from whence hee for his pride fell. And hee hateth the Sacrament, for in it is repreſented our Saviours Paſſion, by force whereof he is thruſt from the tyranny which hee would exerciſe upon man.

2. Conſider for what cauſes the Divell doth labour by divers meanes and Arts to withdraw men from often communicating; whence we may gather how profitable this holy Sacrament is to the ſoule, when it is manifeſt, it ſo much diſpleaſeth Satan, the capitall enemie of our ſoules.

3. Conſider that our nature is of it ſelfe prone to evill, and how the allurements of the fleſh, the affaires of the world, are ready to carry us away from Gods ſervice: and therefore by ſo much the more wee ſhould the rather ſhake off all impediments, and receive this holy Euchariſt, whereby we are ſtrengthned to reſiſt temptations, united unto Chriſt, and armed with his grace, which ſhall protect & ſave us.

4 Conſider,

4. Conſider that whereas the holy Sacrament is numbred amongſt the greateſt benefits given to us of God in this life, that we doe in nothing more, avoid the tokens of ungratefulneſſe, then by often communicating the ſame benefit. *Doe this in remembrance of mee*, as if it were a benefit to him, when we benefit our ſelves. Ch. 10.

5. Conſider how the intermiſſion of this holy inſtitution doth make men (in time) leſſe religious. This neglect how it proceedeth, for the moſt part, of want of love; for it cannot be that one ſhould love Chriſt, and yet neglect this his holy ordinance.

The Fruit.

THe fruit of this meditation is, firſt, to beg of the Lord, an inward affection and devotion to the holy Sacrament: next, ſtrength againſt the temptations and allurements which ſeek to withdraw us from the ſame.

The

Ch. 10.

The Soliloquie.

BEhold now (O good Jesus) by how many meanes my infernall enemy endeavoureth to draw me away from thy heavenly Table: at one time hee assaileth me in the faith of this most holy and hidden Sacrament; at another time he tortureth me with all scruples; very often he striveth to pull me back, for many humane respects; and, that he may effect his purpose, hee laboureth that the world may withdraw me by the affaires thereof, and that the flesh should complaine her repentance and turning unto God is grievous unto her. O my soule, if there were not an inestimable benefit received by this holy Sacrament, the Devill would not be troublesome unto us; yea, he would rejoice in the time mi-spent herein: But the enemy of man is not ignorant of the great good that hereby commeth to man.

Now behold, O Lord, the assaults of this adversary of our soules: I desire no other thing of thee,

thee, then that thy ſervant *Job* deſired and obtained, *Job* 19. 3. *Place mee by thee, and let the hand of whomſoever fighteth againſt mee, ſtand on my part, O Lord, and I ſhall be ſafe.* Ch. 10

None ſhall ſtay me from frequenting this heavenly Sacrament: I pray thee therefore, my mercifull Jeſus, that like as thou haſt inſpired me of thy mercifull goodneſſe, that I might beg the taſt of this precious meat; ſo thou maiſt beſtow on me grace to frequent the ſame with joyfull perſeverance. Cauſe, O Lord, that the memory and deſire of this holy Sacrament fall not from me: otherwiſe I know that my heart will wax faint, and I ſhall be conſtrained to ſay with the Prophet, *My heart is withered within mee, that I forget to eat my bread.* Let not the diſtruſt of mine owne vileneſſe deterre and fray me from ſuch a heavenly meat, ſo full of comfort; to which humble deſire, Lord, give thy bleſſed grant, *Amen.*

The

Ch. 10.

The ninth Meditation.

That to abſtaine from the Sacrament without juſt cauſe, is an impediment unto our ſpirituall profit.

MAny there are in the world, who, upon careleſneſſe and negligence, are not willing for to give over worldly buſineſſe, or to take paines to prepare themſelves to this ſpeciall part of the ſervice of God, abſtaine from the holy Sacrament. Others complaine they want ſenſible devotion, and ſo, not finding themſelves ſo fit as they would wiſh themſelves, give over to approach unto this holy myſtery. A third ſort pretend they are not, and cannot be in perfect charity. A miſerable caſe it is, that men ſhould for meane and tranſitory things neglect heavenly: nay, that which is moſt lamentable, that they ſhould, in a manner, ſtudy to perſwade themſelves there is no God, becauſe they would take no paines to ſerve him; neglecting

lecting all religious duties, and allmoſt willing their ſoules ſhould become like the ſoules of beaſts, mortall and corruptible: that men ſhould be ſo blinde as to hurt themſelves, becauſe their enemies hurt them! Ch. 10.

To worke the beginning of a better alteration in theſe mens mindes, let them conſider whoſe creatures they are, why God hath ſent them hither, what he will require of them when they are departed hence.

Now for humane reſpects to neglect any longer our ſervices due unto God (amongſt which, this of the Sacrament is moſt excellent) it is a great indignity, where God himſelfe is a party. Who would care for the courſe diet of Egypt, that may have Manna from heaven? We ſhould be carefull not ſo much what wee now do, as what one day we may wiſh we had done.

As for thoſe who upon an opinion of their owne unfitneſſe and unworthineſſe,

Ch. 10. unworthineſſe approach not unto this holy Communion, or rather for that they have no ſpirituall hunger, but are dull and lumpiſh, having no deſire at all; that have no fervour or devotion, but are dry and cold: it may be ſaid of them, *holy Father, forgive them, they know not what they doe.*

When any finde theſe wants and defects in themſelves, as many doe, they ought to conſider what they ought to doe, for feare of further perill; they ſhould not be diſcouraged, but remember to ſerve God, not onely in proſperitie, that is, when hee ſends them joyfull and gladſome motions; but alſo in times of adverſity, or when hee ſends them ſorrowfull: let them know, that voluntary want of fervour which commeth of negligence is the default, and not that which ſometimes feeleth not ſenſible devotion; to have deſire and good will to ſerve God in this coldneſſe, is much acceptable, and ſheweth that fi-

delity

delity and loialty we owe to God. For ſcruples of not being in charitie, and the like, we ought not to abſtaine from the holy Communion for every light cauſe, but to call to minde, for whoſe ſake it is, wee are to love our very enemies. Ch. 10.

Bee it thou art wretched and miſerable and unworthy of all good, thou oughteſt not therefore to depart from this holy Table; but rather with the more deſire to flie unto God, conſidering hee is that Lord who accepteth a ſorrowfull ſpirit, as a ſacrifice offered unto him; that hee is the ſame now in heaven, that he was when hee was converſant in earth. See in the Goſpell, he never rejected any ſinner, or diſtreſſed creature that would come unto him; hee rejected not the Publican; he rejected not *Mary Magdalen*; hee rejected not the woman with the iſſue of bloud: Yea, we reade that the blinde, the lame, and all that were diſeaſed came unto

Ch. 10. unto him, and that hee cured them all; yea, when they could not come to him, hee was content to goe to them.

And here wee have further to note, that, to come worthily and with due reverence unto this holy Sacrament may bee underſtood two manner of wayes: One is conformable unto the dignity of the Lord whom we receive, and in this ſort commeth not worthily; no, though hee ſhould beſtow all his time in preparing himſelfe ſo long as the world ſhall endure: Another manner to come worthily and with due reverence, is, in reſpect of that which God doth require at our hands, which is to come in Faith and Repentance and judging our ſelves, purpoſing to lead a new life, and to walk from henceforth in Gods holy Lawes. It is in our preparing as it is in our almes, not according to that a man hath not, but according to that he hath; in that as much as we can there is nothing wanting.

CHAP.

CHAP. 11.

A conference betweene the Soule *and* Faith.

Soule.

SHall I be so bold with *Obed-Edom*, as to approach to this sacred Arke, and to receive the same into mine house?

Faith. Why mayest thou not be so bold?

Soule. For because I am weake, miserable, and ill inclined.

Faith. Hee who commeth unto thee, is both the Physician and the medicine: hee himselfe hath said, *The whole neede not the Physician, but the sicke.* Hee is the man in the Gospell that made a great Supper, and bade guests to come in and to take part of it, *Luke* 14. 16.

Soule. If *John* the Baptist sanctified even in his Mothers wombe, reputed himselfe unworthy to loose the Latchet of Christs Shooes: And St. *Peter*, thinking himselfe unworthy of his pre-

Ch. 11. ſence, ſaid, Goe from me O Lord, for I am a ſinfull creature; how ſhall I miſerable ſinner, dare to receive unto mee ſo high a myſterie?

Faith. If hee deſcended from heaven to ſave ſinners; if hee call unto him all that are weary and heavie loaden, ſhall he not accept of thee, if thou come unto himſelfe, calling thee to come?

Soule. What ſhall make mee ſecure of puniſhment?

Faith. Humilitie and Love. By Humility thou ſhalt bee exalted, by Love thou ſhalt be rewarded. Come therefore unto him by this holy meane left unto thee.

Soule. But if the *Bethſhemites* in the firſt of *Sam.* 6. were ſo ſharply puniſhed for looking into the Arke, how may I preſume to receive the Lord of the Arke himſelfe?

Faith. The *Bethſhemites* were worthily puniſhed, for that they looked into the Arke of curioſity: they did not honour and reverence

reverence it as they ought to doe. Wherefore if thou haſt humilitie and love, thou needeſt not feare the puniſhment of the *Bethſhemites*. Ch. 11.

Soule. But I cannot chooſe but acknowledge with the Centurion, that I am not worthy to receive Chriſt under my rooſe.

Faith. The Lord maketh them worthy who acknowledge their owne unworthineſſe. Wherefore with all humble ſubmiſſion, ſay: O Lord Jeſus, I come unto thee, beſeeching thee to turne away thine eye from my ſinnes: if thou wilt behold them, behold them Lord, not as a Judge to puniſh them, but as a Phyſician to cure them. Cauſe I beſeech thee, that my infirmities may happen to thy greater glory, as the infirmity of him did, that was borne blinde, *John* 9. 3. Thou delivering mee a ſinner, by ſo much the more ſhall thy glory ſhine, by how much the more, I am unworthy and miſerable.

Ch. 12.

CHAP. 12.

Another Dialogue betweene the distressed Sinner, and Faith.

Sinner.

I Am not worthy to approach unto so high a place, as the Table of the Lord: and therefore I come so seldome as I doe.

Faith. Didst thou doe this of true humility, and not of negligence rather, it were well. But I doubt thou doest it of sloth, because thou wilt not take paines to repent as thou oughtest.

Sinner. The truth is, I am afraid.

Faith. Why man? let the love of him that so lovingly calleth thee, abandon feare.

Sinner. But I am sinfull in mine owne conscience, conscious to my selfe of sinne.

Faith. Who can say his heart is cleane? all have sinned, and all have gone astray.

Sinner. But my sinnes are grievous, and therefore I absent my selfe.

Faith.

Faith. Are they grievous? therefore thou ſhouldeſt rather ſeek a remedy where it may be had. Ch. 12.

Sinner. But I have not ſenſible devotion to ſeeke.

Faith. Though wee cannot be as ſtrong as *Sampſon*, we muſt not let all alone, Chriſt will accept a good heart.

Sinner. But I cannot ſo well diſpoſe my ſelfe yet, by reaſon of the affaires of this world.

Faith. God willeth us by his Apoſtle Saint *Peter* to caſt all care of earthly things upon him becauſe wee ſhould caſt our care about heavenly.

Sinner. But may I be ſo bold as to come and be partaker of ſo holy a myſtery?

Faith. Thou maieſt, and therefore prepare faith and a penitent heart, and come in the name of God. Here is the wine that makes glad the hart of man; what better comfort then from the Comforter himſelf? comfort thy ſelfe therefore in God, let him be thy only comfort: So be it

Ch. 13.

CHAP. 13.

A ſpirituall complaint of the ſoule.

WHat ſhall I doe, my ſweet JESUS? for two moſt ſtrong Captaines doe greatly aſſault me that is to ſay, Feare and Love: Feare objecteth to my minde, the highneſſe of this moſt divine Sacrament, which doth make me draw back my foot: but love ſheweth mee the excellency which this admirable myſterie doth procure, and makes mee that with pleaſant deſire I dare goe on, and come into thy ſight. O my Saviour, what ſhall I doe? if overcome with feare, I depart further from thy holy Table, when thou haſt ſaid, *Unleſſe yee eate the fleſh of the Sonne of Man, you ſhall not have life in you.*

If I be overcome with Love, ſhall I be ſo bold without Feare to receive the Sacrament of ſo great a Majeſtie? What then ſhall I doe (O my Saviour?) I know well the one cannot pleaſe thee without

out the other: for ſeeing thou art our Father, Love is worthily due unto thee: and ſeeing thou art our Lord, Feare and Reverence. Ch. 13.

Wherefore I determine to give my diligence to both, to receive both into my company. Love ſhall cauſe that I come often and willingly, Feare that I come reverently, and with diligent preparation. And thou my moſt gentle Redeemer, ſeeing thou vouchſafeſt to invite me ſo often to thy ſacred feaſt, bring to paſſe that theſe two Captaines may not forſake mee, O my heavenly Father: for that thou haſt bound mee with ſo many benefits unto thee, and tied mee with ſo great bonds of love, I beſeech thee by the ſame Love, wherewith thou doeſt alwayes proſecute thy onely begotten and beloved Sonne, that thou wilt not leave me ſo bound, but rather draw me to thy Sonne, ſeeing thou haſt promiſed it to mee by the Prophet *Oſea*, when thou ſaidſt, I will draw them unto mee

Ch. 14. with chaines of Love. Remember alſo (O my bleſſed Saviour) that thou haſt promiſed this drawing, when thou ſaidſt: *When I am lifted up from the earth, I will draw all things unto my ſelfe.* Now O Lord, thou art exalted, it remaineth that thou draw my heart unto thee; and when it cannot finde where it may reſt, like the Dove, it may returne to thee the Arke of ſalvation. But if thou, O Lord, doeſt not ſtretch forth thy hand to draw it unto thee into the Arke, it ſhall ſtay without doores, and ſoone periſh in the waters: Lord Jeſus receive me in and I ſhall be ſafe: Say unto my ſoule, *I am thy ſalvation, Pſal.* 5. 3.

CHAP. 14.

Of renouncing dangerous impediments, which hinder the worthy receiving of this holy Sacrament.

THere is (ſaith the Wiſeman) a word clothed with death, God grant that it be not found in the Houſe of Iſrael. And there is

too

too (saith the Apostle) an unworthy receiving of Christ unto condemnation, 1 *Cor.* 11. 27. and God grant it be not found amongst the Israel of Christ. That which is to some the savour of life unto life, and these are the worthy receivers; the same may be unto others the savour of death unto death; and these are the unworthy. Ch. 14.

What is therefore more needfull then to remove all dangerous impediments, which may hinder the fruit and efficacy of so high a mysterie, and to purge us of the leven of sinne and maliciousnesse, of all sensuall desires, faithlesse cogitations, impenitent affections, and all other evills whatsoever, which may withdraw the heart of man from God, and hinder the good of this soveraigne medicine of our soules?

The Sunne to them which are in health is pleasant and wholesome, but unto those who are pained in the head, it falleth out to be farre otherwise A potion

Ch. 14. received in due ſeaſon, doth helpe the patient. The ſhowres and deawes of heaven make the tree well planted to proſper and fructifie: but that tree which hath ſome worme at the root, and doth wither upward, doth more and more decay for all this moiſture. The ſoule rooted in faith and charitie is a good Plant, whom this heavenly deaw doth nouriſh: a corrupt conſcience, is that Worme which maketh the withered tree to fade away ſo long, untill the Maſter of the Vineyard ſay, Cut downe the unprofitable Tree, why cumbreth it the ground? Now therefore, that the faithfull Chriſtian may bee as the Tree planted by the waters ſide, *Pſal.* 1. which ſhall bring forth his fruit in due ſeaſon, let him in the name of God remove all dangerous impediments, as envie, evill concupiſcence, infidelity, and the like: that he eat not of this bread, and drink not of this Cup of the Lord unworthily.

The

Ch. 14.

The tenth Meditation.

CONsider that the old Israelites did not receive Manna, so long as there remained in their houses the leaven of *Egypt*: So, so long as sinnefull desires remaine in our hearts, we receive not as we ought to receive our heavenly Manna.

2. Consider that to come unworthily to the holy Eucharist, as without faith, without devotion, without repentance, without reverence, is very dangerous.

3. Consider how respective wee should bee in comming to this holy mysterie, how carefull, how religious.

4. *Solomon* saith, *When thou sittest to eat with a Ruler, consider diligently what is set before thee, Prov.* 23. 1.

5. *Abraham* when hee was making his Offering to God, *Gen.* 15. 11. the fowles came to hinder *Abrahams* offering, as wandering thoughts would doe ours: *Abraham* arose and drove them away.

6. In

Ch. 14.

6. In the first of *Sam.* 21. *Abimelech* asked *David* if his men were cleansed, before they were permitted to eat of the shew-bread.

7. God said to *Moses*, *Put off thy shooes, for the place where thou standest is holy ground*, *Exod.* 3. 5.

The Fruit.

THe fruit of this Meditation is to prepare our selves in the best and most reverent manner we can, that wee eat not *Panem Domini contra Dominum*, the bread of the Lord against the Lord, as St. *Austen* speaketh; to remove all dangerous impediments, to bee sorry for our sinnes past, and resolve upon amendment for the time to come.

The Soliloquie.

SEest thou not, my soule, that it is thy part to come with all devotion and attention of minde to this holy Sacrament? Remember that when God, *Exod.* 19. 13. was to talke with *Moses* upon the

the Mount; how hee commanded that neither man nor beast should approach to the Mountaine, lest *Moses* by the sight of any creature should be disturbed: yea, that hee should have fitter opportunity of attention without distraction, the whole hill was covered with a great and darke cloud, the multitudes were commanded to sanctifie themselves, yea, to wash their very cloathes. Ch. 14.

No otherwise (my soule) doe thou, that no evill affection come with thee unto the holy Altar, which may draw thee from devotion; here God doth expect thee. Consider with thy selfe, that hee can never be truly desired and loved of thee, unlesse in comming to this sacred Table thou cleane forget all earthly things. Heare what the Kingly Prophet saith, *Psal.* 4. 5, 11. *My daughter hearken and consider, incline thine eare: Forget also thine owne people, and thy Fathers house, so shall the King have pleasure in thy beauty, for hee is thy*

Lord

Ch. 15. *Lord God, and worſhip thou him.* But (O Lord) what ſhall I doe to attaine this devotion? For my minde doth remaine ſo corrupt, ſince that generall fall of our firſt father *Adam*, that often times againſt my will, it wandreth vagrant where it ſhould not: what ſhall I doe when my infernall enemy indeavoureth by many earthly occaſions, to draw mee away from this heavenly Table, and to come (which is no leſſe fearfull) unworthily unto the ſame. Thou ſeeſt (O mereifull Jeſus) in what ſtate I ſtand, that is to ſay, how weake I am by nature; helpe I beſeech thee, my weakeneſſe with thy holy grace, that all defects removed I may approach unto thy heavenly Table, with heart and ſoule prepared.

CHAP. 15.

Of preparing our ſelves before we come to the moſt holy Sacrament.

IF in our earthly affaires wee oftentimes forget heavenly, good reaſon

reaſon it is that in our heavenly we ſhould much rather forget all earthly, and prepare our ſelves to this ſo ſolemne a ſervice, which doth conſecrate man unto God. Ch. 15.

Chriſt ſent two of his Diſciples before to make ready the upper roome, where he would keepe his Maundy with his Apoſtles: our Faith and Repentance, as two meſſengers muſt prepare before the upper roome of our ſoules.

When God appeared unto his ſervant *Moſes* in the buſh, hee willed him to put off his ſhooes, becauſe the place was holy: The place where thou ſtandeſt (ſaith he) is holy ground, *Exod.* 3.5.

The Iſraelites keeping their Paſſe-over, put leaven out of their houſes. Chriſt waſheth his Diſciples feet before he did eat with them, or they with him. ſay St. *Peter* what he will, wee have need to be waſhed. The Prophet *David* ſaith, *I will waſh my hands in innocency, and ſo will goe to thine Altar,*

Ch. 15. tar, *Psal.* 26. 6. *Hester* comming to finde grace and favour in the sight of *Ahashuerosh*, first humbleth her selfe by fasting and prayer. *Jacob* comming for a blessing, putteth on *Esau's* garment. Wee are approaching to the Lords Altar, wee are comming for a blessing, seeking favour; what should wee doe else but wash our hearts by faith in the bloud of the Lamb, humble our soules by fasting, before wee participate of the blessed Sacrament, as if wee will serve God, before we serve our selves, and so come and take unto us the garment of Christs righteousnesse?

Againe, it behoveth every one that will safely come to this Table of the Lord, to direct all his affections and desires to God only, to doe nothing, to affect nothing, but Gods pleasure respected.

For him that will rightly be partaker of this holy mysterie:

1 Faith is necessary, whereby he beleeveth remission of his sins in Christs merits.

2 Repentance

2. Repentance is neceſſary, whereby he acknowledgeth the greatneſſe of his ſinne, judgeth himſelfe; and judging himſelfe, hee ſhall not be judged of God. Ch. 15.

3. Charity is required, whereby the minde is at peace and quiet with God and men: and hee that dwelleth in charity (ſaith St. *John*) dwelleth in God, and God in him: dwelleth in God, what more ſecure? and God in him, what more ſweet?

4. Attention muſt be had, that hee be not carried away from reſpective devotion: and chiefly from the Meditation of Chriſts paſſion, his reſurrection the third day, his deſcenſion into hell, his aſcenſion up into heaven, his glorious ſitting at the right hand of God, from whence hee ſhall come at the end of the world, to judge both the quick and dead.

5. Conſtancy is neceſſary, or a reſolution to be conſtant; for he hath ſaid, *Be thou faithfull unto death, and I will give thee a crown of life.* Re. 2. 10.

The

Ch. 15.

The eleventh Meditation.

CONsider how buſie and carefull *Martha* was (*Luke* 10. 40.) to receive Chriſt into her houſe, and therefore much more carefull ſhould every one be to receive him into his heart.

2 Conſider what reverence and devotion is meet by that of the Prophet ſpoken of Chriſts entrance into heaven: *Be ye lifted up yee everlaſting gates, and the King of glory ſhall come in, Pſal.* 24. 6.

3. Conſider, that to entertaine an earthly Prince, all things are made decent and cleane.

4. Conſider, it was ſaid to him that came to the Marriage-Feaſt after an unſeemely manner: *Friend how cameſt thou hither, and haſt not on a wedding garment? Mat.* 22. 12.

5. Conſider how the Apoſtle St. *Peter* when Chriſt would waſh his feet, thought himſelfe unworthy that ſo great honour ſhould be done unto him.

The

The fruits of this Meditation. Ch. 15.

THe first is to prepare us with all humble reverence, but chiefly to offer unto God the sacrifice of a broken and contrite heart; that as his body was broken for us, so should our hearts be broken by contrition for our sinnes.

2. The second is to cry out with the Prophet, *Crea in me Domine novum cor*: Create in me, O Lord, a new heart.

3. The third is to become surveyors of our selves: and call a little consistory in our own soules.

CHAP. 16.

A forme of confessing our sins, before we come to receive the most holy Sacrament.

O Lord thou art not wont to drive away sinners, but calleſt them, and converteſt them to thee: Thou art hee that haſt said, *Mat. 11. 26. Come all that are wearie and heavie loaden.* It was publickly spoken of thee, that thou diddeſt receive Publicans and sinners,

Ch. 16. ners, and didſt eat with them. O my Lord, thou art now at the throne of mercy, and therefore haſt not changed thy nature which thou hadſt ſometimes here in the world. O my Lord, thou ſtill calledſt them from heaven, whom thou didſt once call on earth: wherefore comforted with this remembrance of thy love, I come unto thee loaden, and labouring, and burdened with my ſinnes. I come as the ſicke to the Phyſician, beſeeching thee to heale me; as a ſinner to the well-ſpring of Life, beſeeching thee to revive me; I acknowledge, I acknowledge my great unworthineſſe.

If thine owne holy Apoſtle, or, as hee ſeemed, Prince of the Apoſtles could cry out and ſay, *Goe from mee (O Lord) for I am a ſinfull man*: how much more ſhall I, who am the chiefe of ſinners, ſay, I am not worthy to whom thou ſhouldeſt come: Nay, I am not worthy to come unto thee, much leſſe to receive thee.

It

It was lawfull for none to taſte of the Shew-bread, which was onely a ſhadow of this profound myſterie, but onely for him who was cleane and ſanctified: how ſhall I eat thereof, who am ſo farre removed from cleanneſſe? Ch. 16.

It was ſo great an offence to touch the ſacred Arke, that *Uzzah* ſtretching out his hand to touch it (2 *Kings* 6. 7.) was ſuddenly ſtricken: how can I not then but feare and tremble?

O Lord, as I feare thy greatneſſe, ſo doe I alſo feare the multitude of my ſinnes. I am that foole, *Pſal.* 14. *that ſaid in his heart, there is no God.* I lived ſo diſſolutely, as (by manners I profeſſed as much) I feared not thy juſtice, I dreaded not to tranſgreſſe thy Lawes, I rendred not thankes as I ought: What other thing hath my life beene, then a daily warre againſt thee? What other thing have I done by my ſinnes, and careleſſe comming unto this myſterie in former times, then offered thee open

Ch. 16. open wrong, ſtricken thy bleſſed Head with a Reede? My ſinnes have been the Speare that goared thee, the Thornes that pierced thee: how therefore ſhall I be ſo bold as to come unto thee? Shall I repoſe thy ſacred body in a den of Dragons, a neſt of Scorpions? what other thing is a ſoule full of ſinne? Wherefore doeſt thou caſt thy childrens bread unto dogges, and thy precious *Margarite* to Swine? How wilt thou reſt with mee (O my Lord) which art the purity of a Virgin, the fountaine of all pulchritude? Thy moſt holy body taken from the Croſſe, was wrapped in fine linnen, laid in a new Sepulcher, wherein never any was laid, but what part of my ſoule is cleane? What new? How then ſhall I receive thee, (O my Saviour and Redeemer?) I am aſhamed ſo often as I behold my ſelfe in ſuch a ſtate; I bluſh, conſidering what I am, and whither I am about to come. My refuge is to flye unto thy mercy, according

to

to which mercy, O Lord looke upon mee. Did the ſtones cleave aſunder when thou ſufferedſt thy Paſſion, and ſhall my ſtony heart be nothing moved, for whom thou didſt ſuffer? Did the earth move, and ſhall my earthly mind ſtand unmoveable, like a dead center? No, no, I am moved, O my Saviour. Ch. 16.

Another forme of confeſſion.

TAke it not hainouſly (O my Lord) that being ſuch an one as thou ſeeſt mee to bee, I dare preſume to come into thy ſight: I remember, thou waſt not offended with the poore woman, which had the iſſue of bloud, (*Mat.* Chap. 6.) but diddeſt accept of her, ſaying, *Be of good comfort Daughter, thy Faith hath made the whole.* I have a greater iſſue, and come to thee, to be cured.

I call to minde *Mary Magdalen*, who waſhed thy feet with her teares, and wiped them with the haire of her head. Behold, here lieth a ſinner, which hath more

Ch. 16. more ſinnes, but fewer teares: ſhee was not the firſt nor the laſt whom thy mercy received: Receive mee (O Lord;) though I have not ſhed ſo many teares as may waſh thy feet, yet haſt thou ſhed as much bloud as can waſh away my ſinnes. O my Lord thou haſt not changed thy office and nature, though thou ſeemeſt to be far away.

I reade in the holy Goſpell, that all that were ſicke and diſeaſed did reſort unto thee: and that the multitude (in the ſixth Chapter of *Luke* and verſe 19.) fought to touch thee, for there went vertue from thee. The Leapers came unto thee, and thou ſtretching forth thy bleſſed hands did'ſt heale them: thou gaveſt unto the blinde their ſight, unto the lame their limbes: thou didſt cure the ſick, diſpoſſeſſe the Divell, raiſe the dead, and canſt thou now forget to ſhew mercy which art mercy it ſelfe? I come unto thee, O my Redeemer: I come unto thee, O eternall Creator of heaven and earth, beſeeching

beſeeching thee, that as the holy King *David* did accept at his Table, and ſhew favour unto *Mephiboſheth*, 2 *Sam.* 9. 11. though of himſelfe deformed; yet for the love of *Jonathan*, of whom hee was deſcended, willing thereby to honour the Sonne for the Fathers ſake: So may it pleaſe thee to admit mee, though of my ſelfe moſt deformed, in the love of him in whom thou art well pleaſed. Ch. 16.

I offer unto thee (O Lord) an humble heart: and had I many hearts, I would offer them all unto thee. Lord, I can be no more without thee, nor live without thee, then can this body of mine remaine, when life is taken from it: Wherefore neceſſity driveth mee unto thee, and hope of mercy miniſtreth boldneſſe: by how much the more unworthy I am, by ſo much the more art thou glorified in ſhewing mercy to mee thy poore and unworthy ſervant.

Ch. 17.

CHAP. 17.

A Meditation on these words, *Whence commeth this, that my Lord commeth unto me?*

HEE bringeth himselfe, that sendeth not another: Hee which hath so many spirits his ministers, commeth himselfe unto his servants; hee visiteth his sicke, lifteth up and comforteth the fallen, helpeth the afflicted, refresheth the hungry with his owne body and bloud, who aboundeth with so many, so diverse meanes and medicines, as to whom the fulnesse of the whole earth doth appertaine. Hee bringeth himselfe unto thee (O my soule) as a father, when hee prosecuteth thee with love; as a brother, when hee maketh thee by adoption the Son of God; as a fellow, when he appointeth thee a co-heire of his heavenly kingdome, as a heavenly repast for thy eternall comfort, as an Interceſſor for the remission of thy sinnes. O the wonderfull love

love of the Sonne of God! *Unde venit?* from whence commeth this, that my LORD commeth unto me? Ch. 17.

CHAP. 18.

A Meditation on theſe words of the Centurion.

Non ſum dignus, ut intres ſub tectum meum.

Lord, I am not worthy that thou enter under my roofe, Matth. 8. 8.

O Lord, hadſt thou rather bee at another mans houſe with diſhonour, then at thine owne with honour? at leaſt (O good Jeſu) if thou hadſt no reſpect of thine honour, if thou caſteſt under foot all praiſe and renowne, if thou takeſt unto thee every vile ſinner, yet have regard to thy eſtate: Lord, I confeſſe, *I am not worthy that thou ſhouldeſt come under my roofe*: Thou knoweſt my poverty and need: I have this poore cottage, farre unmeet to entertaine ſo great a gueſt as

Ch. 19. thou. O my Lord, this body is not compact of gold and ſilver, but of duſt and aſhes, and alſo ſubject to infirmities, diſeaſes, and death. This ſoule joyned to my body is farre from that holineſſe it ſhould be indued withall, farre unmeet a place it is for ſuch a perſonage. I am altogether confounded, I tremble and ſhake at the comming of ſo great a gueſt into ſo poore a houſe as my ſoule is.

CHAP. 19.

A Meditation upon theſe words,

Tantum dic verbum, & ſanabitur anima mea. *But onely ſay the word, and my ſoule ſhall live.*

AND art thou ignorant (O my Lord) who thou art? What a one and how great? Thou art God Omnipotent, thou Lord of all, thou art the Creator of heaven and earth, and whatſoever is contained in the vaſt compaſſe thereof; thou haſt raiſed mee up as

as all other things else, of nothing; thou hast cloathed mee with this body, and hast given mee in my first creation a right and righteous soule; thou hast restored this soule faine from the state of innocency; thou hast illuminated it by grace, and washed it in the sacred Font of Baptisme. O my Lord, thou art hee that rulest and governest mee, thou wouldest for my sake become man, die for me, suffer for mee the very death of the Crosse; so much could Love and Charity prevaile with thee: Lord, thy Grace is sufficient. And wilt thou turne then into my house to refresh my faint soule, to cure me being weake, and heale me being sicke? Will not the onely word suffice, wherewith thou hast cleansed the Leapers, dispossessed the Divels, raised the dead? It will suffice O my Lord. The Centurion said unto thee, *Matthew* 8. 8. *I am not worthy that thou shouldest come under my roofe: Dic verbum, & sanabitur servus meus:* Ch. 19.

Ch. 20. *meus* : ſo ſay I unto thee, *Dic verbum, & ſanabitur anima mea*; ſay the word, and my ſoule ſhall be healed.

CHAP. 20.

A Meditation upon theſe words,

Veniam & curabo eum.

I will come and cure him, Matth.8.7.

IF it pleaſe thee ſo, neither wilt thou have it otherwiſe, behold thy ſervant, be it unto mee according unto thy word. Come downe Lord Jeſus, or ever my ſoule dyeth. Now a way lyeth open unto thee, O my ſoule, I will ſhew thee great joy, rejoyce and bee glad, for thy Creator commeth unto thee, thy Saviour commeth unto thee who hath fought with thy enemies, ſuſtained wounds, ſpent his life for thee : behold how hee deſireth to enlarge thee with the moſt ample gift of his moſt bleſſed Divinitie. Where wilt thou lay up theſe things, my ſoule? how great is hee to whom the

the thrones and dominions ſerve, on whom the holie hoſt of heaven doth attend! Ch. 20.

O my ſoule, admire the wonderfull pietie, and ineffable dignitie, wherewith he haſteth to viſit thee, and maketh ſpeed to come unto thee! but ariſe, run forth to meete him, haſten this meeting, rejoyce and congratulate for the comming of ſuch a gueſt: cry with a devout heart, *Lord, what is man, that thou art ſo mindfull of him? P.8.2.*

The Soliloquie on theſe words,

From whence commeth it? Luke 1.43.

LOrd, how much doeſt thou ſubmit thy ſelfe, while thou doeſt not diſdaine to enter into the vile cottage of my ſoule? It was ſufficient for thy love, to be borne for me in a ſtable. That thou deſcendedſt from heaven to reſt in the wombe of the bleſſed Virgin, was not ſuch a marvell, for that it was the wombe of a moſt pure creature. O holy *Eli-*

Ch. 20. *zabeth*, who being visited and saluted by the mother of this Lord, considering the dignity of this Majestie, didst say, *Whence commeth this unto mee, that the Mother of my LORD commeth to mee?* Therefore what shall I say, to whom the Lord himselfe commeth, by infinite parts farre above the Virgin *Mary*? He commeth unto me, not onely to visit me, but also to unite me unto him, and inrich mee with heavenly gifts. O my soule, I greatly rejoyce, that thou hast delivered to Jesus, of thine owne will, the government and possession of thy selfe: but understand that by this act thou art bound to proclaime open warre to all sins, the capitall enemies of the Lord to whom thou art delivered, neither canst thou any more, without manifest offence of rebellion, give an entrance of sin into thine house, now dedicated unto Christ. O my soule, enter into consideration, see with what bond of re-loving Jesus, who hath loved

loved thee first, thou art bound. O God, how unlike are thy doings to the actions of the Princes of this world! Ch. 20

King *Ezechiah*, 2 *Kings* 20. 13. that hee might declare his favour unto the Ambassadours of the King of Babel, shewed them all his riches and treasures, not giving them any part thereof. Thou doest, O our most gracious Lord, not onely shew us thy treasures, but freely bestowest them upon us. I see not (O my soule) how thou art able to recompence so great good-will, onely yeeld thy selfe wholly to the love of thy redeemer: for it cannot be that thou shouldest serve two Masters. It cannot be that the Arke of God, and the Idol of Dagon (1 *Sam.* 5. 4.) should stand in one temple: if thou prostrate thy selfe to the love of creatures, thou shalt undergoe a hard servitude: but if thou follow Christ, thou shalt finde rest and quiet. O my soule wee were created to serve and

Ch. 21. worship God; what higher part of his worship, than to come and be partakers of his Deity? O my Soule be prepared.

CHAP. 21.

A meditation upon that which Saint Paul teacheth in the first to the Corinthians, Chap. 11. 28.

Consider that the Apostle in the preparation to the most holy Communion, requireth three things: the first is, that the Communicant examine his owne conscience, which is signified in these words, *Let a man prove himselfe, and so let him eat of this bread, and drinke of this Cup.* If he find his conscience defiled with sinne, let him make an humble and penitent confession of the same.

2 Secondarily, the Apostle would that the holy eucharist be received worthily, otherwise the danger is great: for hee which with a corrupt minde and evill intention approacheth unto the Lords

Lords Table, eateth and drinketh his owne judgement. Ch. 21.

3 Thirdly, S. *Paul* would that a difference be made betweene theſe holy elements, conſecrated to a moſt divine uſe, and the profane repaſts of the body only.

For the firſt of theſe, *Let a man prove* or *examine himſelfe:* in proving or examining himſelfe, firſt he is to conſider whether he ſtand in the true faith of Chriſt, be ſorry for his ſins paſt, have a purpoſe to lead a new life for the time to come.

Secondly, in proving himſelfe he muſt go over all the ages of his life, all places wherein he hath lived, all companies wherein he hath converſed, to what faults he hath beene moſt inclined, and ſo rip up his ſins paſſed, as ſo many ſcarres, and then goe to Chriſt the Phyſician, that will cure them all

Thirdly, let him endeavour to be a worthy Receiver, comming with all humility both of body & mind.

Let him take heed that he put a difference between the bread and wine

Ch. 22. wine in this moſt holy Sacrament, and that which is common.

Why in the old Law was the Lambe brought home foure dayes before it was offered? Sure, that triall might be firſt made whether or no he were fit to be offered.

Why was the Paſſeover eaten in habite of Pilgrimes? To ſhew that at this celebration wee ſhould call to minde, that we are but Pilgrimes in this world.

Why was it eaten with ſtaves in their hands, & in haſte? With ſtaves, weake men need ſtaves, eſpecially the ſtaffe of Faith: in haſte, becauſe we are in the way wherein he have no long continuance.

CHAP. 22.

A Meditation upon that of the Prodigall Son, when he was received of his Father, Luke 15. 20.

THoſe three things before inſtituted, which the Apoſtle requireth in our preparation to the Lords Supper, may be conſidered in the receiving home into

to his Fathers houſe of the Prodigall Sonne. Ch. 22.

Firſt, he feeleth with griefe his owne miſery, hee acknowledgeth his owne unthriftineſſe, confeſſeth his ſin, whereby incluſively he craveth pardon; which done, his father receiveth him.

Secondly, hee is cloathed with a new garment, the beſt in the Wardrobe; which may ſignifie the cloathing of righteouſneſſe, which is made white in the bloud of the Lambe, *Apoc.* 7.14.

After all, hee ſitteth downe at the Table, eateth the fat calfe, and becauſe he was pined with miſery he had muſicke to revive his ſpirits, and ſo hee is received home with much joy.

The Soliloquie upon this preparation.

LOrd, although thy Apoſtle had never mentioned the purity of conſcience, which is required in comming to this divine Sacrament who would not judge that thou the Fountain of all puritie, oughteſt to be

Ch. 22. be receiued with a pure and cleane heart? O moſt mercifull Lord, how litle doſt thou require of us, to eate of that Lambe that taketh away the ſins of the world!

The Jewes, to eate their Paſchall Lambe, which was but a ſhadow and figure of this, ought to prouide them a lambe of a yeare old, *Exod.* 12.13. without blemiſh, which, roaſted by fire, ſhould be eaten with ſweet bread, and wilde Lettuce, with their loines girt, with their ſhooes on their feet: But unto the eating this true Lamb which taketh away the ſins of the world, wee come with the ſweet bread, to wit, the aſſured hope of delight, having our loines girt with chaſtitie, our feet ſhod with pious affections, becauſe our paſſage is by ſtonie places; though the way be hard, the end of the way will be joyous.

O how true it is (my loving Jeſus) which thou haſt ſaid of thy law, *Matth.* 11. 20. *My yoke is ſweet, and my burthen light*! Yea, truely

truely so light and sweet, that if there were not that would imagine a labour in the precept, it should not deserve the name of a burthen or yoke. Ch. 22.

O my Soule, now thou seest to how few things Christ hath bound thee, and how hee hath given thee aboundance of his grace in this life, by the benefit of this most holy Sacrament: and will give thee in the other life eternall glory. Only take heed to thy self, that seeing the Lord of his infinite goodnesse, hath given thee so easily this inestimable commoditie, thou doest not againe relapse into evill.

Consider earnestly what thou shouldest doe: not to receive regardfully so gentle a Lord, which commeth to enrich thee with his gifts, were great inhumanity, very pernicious unto thy selfe; but to receive him unworthily by thy default, were meere slothfulnesse, which procureth injurie to him, and punishment unto thy selfe.

Thou

Ch. 22. Thou ſhalt doe well to imitate the example of the poore Country-man, who underſtanding that the King would reſt in his houſe, removed all things which hee thought might offend the Kings eyes, did very diligently ſweepe all his houſe; and although hee could not beautifie it according to the worthineſſe of ſuch a Gueſt, yet hee did as much as hee was able, to receive him in ſeemely and decent manner: hee goeth to meet the King with all ſpeed, receiveth him with great joy, giveth him many thankes for this ſo great favour: If then, ſo many things are done to an earthly King, what wilt thou doe (O my ſoule) to the King of kings, who commeth not to live at thy coſt, but to impart his good gifts unto thee?

Labour therefore in cleanſing and decking thy ſelfe, hang the Chamber, or upper roome of thy beſt Devotion with the tapeſtry of holineſſe, and welcome him with love, who of love ſaith,

My

My delight is to be with the sonnes of men, Prov. 8, 31. Ch. 23

In the second of *Kings* and ninth, the *Shunamite* saith unto her Husband, There is an holy man that useth to goe by us, let us make him a little Chamber, and set him there a bed, and a table, and a stoole, and a candlestick, and it shall be that when hee commeth unto us he shall turne in thither: so Christ comming by us, let us make him a Chamber of Humility, a bed of Charity where he may rest, a table where hee may take his repast, a stoole where hee may sit by us, a Candlestick of holy meditation, which may give light unto the house of our soules; that so, as he passeth by, hee may turne in and make his abode with us.

CHAP. 23.

A Meditation for the day wee are to communicate.

IN what day you are to communicate, as soone as you awake early in the morning, thinke that the

Ch. 23. the Lord doth expect you this day, at his heavenly Table. Thinke of putting on the inward ornaments of the ſoule, as Faith, Repentance, Devotion, Charitie, humbleneſſe of minde, and ſuch like.

1. Conſider how Chriſt in his Conception tooke our Nature, and that wee in this ſpirituall conception of him are to participate of his nature.

2. Conſider you are to receive him this day in the ſtate of grace, who ſhall one day receive you in the ſtate of glory.

3. Conſider that of the firſt eating it was ſaid, *That day thou eateſt, thou ſhalt dye*: but by this eating, *That day thou eateſt thou ſhalt live*, John 6.

4. Eſteeme thy ſelfe unworthy and ſay, Sweet Jeſu, what love is this thou purſueſt mee withall? Behold, Lord, I prepare my ſelfe this day to receive thee into the poore Cottage of an humble heart: but alas, the Wiſe-man, *Salomon* himſelfe, when hee had in many

many yeares, and by much coſt built thee a Temple, (as in the firſt of *Kings*, and the eight Chapter) did notwithſtanding marvaile, that thou, the God of all Majeſtie, wouldeſt vouchſafe to abide and dwell in it. What ſhall I ſay, who have beſtowed ſo little paines, ſo ſmall coſt in preparing thee a Temple? I beſeech thee to turne my ſoul into an houſe of Prayer and to whip out all evill affections, that it may bee rightly ſaid to be, *Domus tua*, Thy houſe. Ch. 24.

5. Now *holineſſe*, ſaith the Pſalmiſt, *becommeth thy houſe for ever.*

CHAP. 24.

A Meditation upon the hiſtorie of Zacheus, *Luke* 19. 2.

ZACHEUS deſirous to ſee Jeſus, but for that hee was of a low ſtature, hee could not for the preaſſe, wherefore he goeth up into a Sycamore tree where Chriſt ſhould paſſe by.

2. Chriſt paſſeth by, and, caſting his merciſull eyes on *Zacheus*,

Ch. 24. *us* said, *Zachee, make haſt to come downe, for to day I muſt abide in thine houſe.* Hee came downe then rejoycing, and receiveth him into his houſe, thinking himſelfe greatly rewarded.

3. The Jewes when they ſaw Chriſt turne into the houſe of a ſinner they murmurred; which *Zacheus* perceiving, turned to Chriſt, he ſaying, *Behold, Lord, halfe of my goods I give to the poore; and if I have defrauded any man, I reſtore fourefold.* Jeſus anſwering ſaith, *Salvation is come into thy houſe.* Thinke of *Zacheus*, though litt'e in body, yet great in example; rich in goods, but richer in goodneſſe; emptying his houſe of earthly riches, but filling it with heavenly; giving not to them that can give againe, but to the poore who had not to give againe: thinke how he dealt wiſely, proving his owne will, making his owne hands his executors, his owne eyes his overſeers.

The

Ch. 24.

The Application of this Hiſtorie.

THat thou mayeſt bee partaker of ſalvation which is offered in this Sacrament, it is neceſſary that thou be deſirous to know and taſte Chriſt, who is after an heavenly manner contained in the ſame. And to know him it is neceſſary, firſt, that thou lift up thy minde on high and conſider his greatneſſe, keeping in the meane while, the ground under thy feet, as *Zacheus* kept it when he ſtood upon the Tree, that is, to procure that temporall buſineſſe bee then under our feet, and not over our head.

2. Wee muſt receive our Lord not with melancholy or anguiſh of minde, diſtracted with worldly thoughts, but as *Zacheus* did receive him with joy, which ſpringeth from a vehement affection towards this holy Sacrament.

3. Conſider that it is not ſufficient to receive Chriſt into our houſe, and then put the hand in the boſome, but wee muſt furniſh the

Ch. 24. the ſacred Communion with good workes, by relieving the neceſſities of our poore neighbours, after the example of *Zacheus*; and he which doth ſo, ſhall heare that comfortable voyce, *This day Salvation is come into thine houſe.*

As *Zachee* was willing to receive Chriſt into his houſe, ſo let us be willing to receive him into our hearts: as Chriſt ſaid unto *Zachee*, *This day muſt I abide in thine houſe*, ſo ſaith hee unto every one of us, This day muſt thy Redeemer abide with thee.

The Fruit.

THe fruit of this Meditation ſhall be, to deſire and aske of Almighty GOD, an affection to this Sacrament: from which affection ſpringeth ſpirituall conſolation, neceſſary for the receiving of the holy Sacrament.

The Soliloquie.

OMy bountifull Jeſu, how liberall art thou towards him,

him, who doth deſire and ſeeke thee? *Zachee*, was held with a deſire but of ſeeing thee onely, and thou not onely didſt ſhew thy ſelfe of him to bee ſeene, but alſo calledſt him, and invitedſt thy ſelfe into his houſe: on whom to augment thy favour, thou beſtowedſt ſalvation. Oh, how well hath the Pſalmiſt ſaid of thee, *All Nations ſeeking thee, ſhall rejoyce and bee glad. And let them ſay alwayes which love thy ſaving health, The Lord bee praiſed!* Ch. 24.

Zachee, thou worthily rejoyceſt, becauſe thou haſt him in thine houſe which maketh the Angels to rejoyce: Onely rejoyce, and eſteeme it as nothing, if the Jewes murmure and call thee ſinner, ſince he is at hand for thee which can defend and juſtifie thee: joyne thy ſelfe to him, and hee will bee as a buckler for thee, and thou ſhalt alſo underſtand how ſweet the Lord is. O my ſoule, thou haſt alſo cauſe of rejoycing, and peradventure greater

Ch. 24. ter then *Zacheus* had, seeing to thee also commeth the fountaine of all joy and gladnesse. Heare what the Prophet *Zachary* saith unto thee, *Rejoyce O Daughter Sion, and be glad O Daughter Jerusalem, behold thy righteous King and thy SAVIOUR commeth unto thee*: nor commeth hee to exact, or to command any toylesome labour; but onely for the cause of saving thee, and defending thee from the rebuke of thine enemies. Thinke not that a greater benefit is shewed unto *Zacheus* then to thee: for whil'st thou dost spiritually receive him in Bread and Wine by Faith, and after a most heavenly manner, hee sheweth that hee is come unto thee, not onely to converse with thee a little and be gone, but to bestow salvation, as hee did unto the house of *Zachee*, to unite himselfe to thee, that thou maiest bee one with him, which is the end of this his comming unto thee.

Who doth not see then that this

this is a farre greater benefit then *Zachees* was? O my gracious Lord, seeing thou hast vouchsafed to enter this poore house of mine, give me grace that it may not happen to mee as to the ungratefull *Jewes*, who in the day of Palmes received thee with joy and triumph into *Jerusalem*, but a little after they cried to *Pilate*, *Crucifie him, Crucifie him*: and casting thy Crosse upon thy shoulders, cast thee forth of their Citie. Let me die, O Lord before: yea, let mee die a thousand deaths, then that I cast thee out of me: for that were to thrust thee out of thine owne house, and my selfe out of Paradise. Ch. 25.

CHAP. 25.

A Meditation upon these words following:

Hodiè oportet me manere in domo tua. *Luke* 19. 5.

To day must I abide in thine house.

WHo am I (O most bountifull Jesus) that thou desirest to

Ch. 25. abide with me? Who am I that may deſerve to entertaine thee the Lord of heaven and earth? What doſt thou finde in mee that doeth ſo much delight thee, and invite thee to come under my roofe? Art thou ignorant of my moſt vile beginning? I am not of the number of that celeſtiall Hierarchie, I am not a Seraphin, not an Archangell, not an Angell, no, nor any of the Thrones, or other moſt ſacred ſpirits: my being differs much from theirs; freed are they from all admixture of body, pure and innocent are they, I was borne in ſinne, drawing my beginning from the earth, ſo meane a ſubject, I am not worthy, Oh my SAVIOUR, of thy divine preſence: happely thy delight is to be with the ſons of men: True, but I am not *Abraham*, I am not *Moſes*, I am not as the bleſſed Virgin: No, I beare not the leaſt ſimilitude of theſe bleſſed Saints in Heaven, while they remained in the world. What ſhall I ſay?

I

I am sorrie, O my Lord, I am no more worthy to receive thee then I am: but my comfort is, that as thou tookest mercy on the Woman of *Canaan*, and all distressed people that came unto thee, so thou wilt take mercy upon me, in that thou sayest, *to day thou must abide in my house*; to day, that is, now and for ever. *Domine, fiat voluntas tua:* Lord, thy will be done. Ch. 26.

CHAP. 26.

A short Forme of Confession to be made in private, before the receiving of the blessed Sacrament.

I Miserable sinner, confesse and acknowledge with bended heart, and hands lifted up in the presence of thee, O GOD, my many and manifold sins, and that I have transgressed sundry wayes against the precepts of the first and second Table: I am sorrie from the bottome of my heart, and it grieveth mee that I have so often offended thee my gracious GOD. I come unto thee

Ch. 27. as an humble ſutor, to obtain mercy and pardon for all my offences; I beſeech thee to ſanctifie mee by thy holy Spirit, to ſtrengthen my Faith againſt all aſſaults of my ghoſtly enemie, to ſeale up in me by this holy Myſterie, that comfortable hope of the life to come. Direct mee I beſeech thee, now approaching to thy holy Table, that I may abide with thee, and be a fit habitation for thy holy preſence, both now and for evermore. When I conſider thou didſt create me, not being asked: redeeme me, not being required, it turneth my teares of ſorrow into teares of joy, my teares of feare into teares of love. O my Saviour, ſhew mercy: for by ſuch great ſinners as I am, thou getteſt greateſt honour, as thou didſt by *Mary Magdalen.*

CHAP. 27.

An admonition moving Chriſtians to reconcile themſelves, & forgive their enemies, before they come to be partakers of the holy Sacrament of the Lords Supper.

WHen thou bringeſt thy gift to the *Altar,* (ſaith Chriſt our Saviour,

viour, *Matth.* 5. 25.) *and there remembreſt that thy brother hath ought againſt thee; leave thine offering before the Altar, and goe thy way, and firſt bee reconciled to thy brother, and then come and offer thy gift.* Alſo in S. *Mark, Ch.* 11. 25. he ſaith unto his Diſciples; *When you ſtand to pray, forgive, if you have ought againſt any man, that your Father which is in heaven may forgive you your treſpaſſes.* By both which ſayings of the Sonne of God, wee learne that all our oblations and prayers (otherwiſe in themſelves amongſt the beſt actions of a Chriſtian life) are in no caſe acceptable unto God, without our reconcilement and Charity firſt had with men. The Wiſeman, *Eccleſ.* 28.23. could thinke it unmeet in very reaſon to aske mercy, when wee our ſelves deny mercy; wee may remember, that the unthankfull debter that would not remit his fellow-ſervant, (*Matth.* 18. 30.) for his uncompaſſionate uſage of his ſaid fellow, found himſelfe the like meaſure, that is, judgement

Ch. 27.

Ch. 27. without mercy at his Masters hand.

With what countenance (saith one) can wee looke up to heaven, and say; Lord, *forgive us our trespasses, as wee forgive them that trespasse against us*, and yet revenge, with all extremitie, the least offences offered unto our selves? No, no, hee that seeketh vengeance, shall surely finde vengeance. *Mihi vindictam, Ego retribuam*; Vengeance is mine, saith the LORD, I will revenge. We must let GOD alone to right our wrongs, unlesse wee will usurpe that power which is onely proper unto him: for our selves, we should not forget the Wisemans counsell, *Forgive thy neighbour the hurt that hee hath done thee, so shall thy sinnes also bee forgiven thee when thou prayest*. Should a man beare hatred against another, and desire forgivenesse of the Lord? St. *Peter* saith unto Christ, *Master, how often shall my brother sinne against mee and I forgive him? Matth.* 18.21.

18. 21. *Untill ſeven times?* No, *Peter* (ſaith our Saviour) *I ſay not unto thee, untill ſeven times, but untill ſeventie ſeven times*; that is, *quoties toties*, how often ſoever hee ſinneth againſt thee, ſo often ſhalt thou forgive him. Ch. 27.

The offering up of ſacrifices in the old Law, was a ſpeciall part of that worſhip which the people were wont to performe unto Almightie God, as an acceptable ſervice unto him: But the Prophet *Eſay* tells them, *Eſay* 1. 11. all their offerings were utterly diſpleaſing unto him; for why, they were all ſet on cruelty and revenge; their hands were full of bloud, and therefore GOD would accept of no Sacrifices at their hands. In our offerings, firſt the offerer is accepted, and then the offering. Our oblations that are done in love with GOD and man, thoſe aſcend like the ſmoke of *Abels* ſacrifice, and are well pleaſing unto the moſt Higheſt.

Ch. 27. But how ſhould fleſh and bloud forgive, where wrong and injurie hath beene offered? That which Adam cannot beare, Chriſt can; that which to nature is ſo much againſt nature, and therefore difficult, is to grace nothing ſo; that which Heathen men will ſo hardly brooke, is to Chriſtians, who have or ſhould have a further perfection, more facile and eaſie.

Wherefore our Saviour tells his Diſciples of ſomewhat more then loving them, who love firſt: *Ego dico vobis, diligite inimicos*, I ſay unto you, love your Enemies, doe good unto them that hurt you, pray for them that perſecute you: wee forgive, we love our very enemies for his ſake who hath done farre more for us. *What greater love* (ſaith Saint *John*) *then for one to give his life for his friend?* Yet greater was Chriſts love, who gave his life for us that were his enemies. We have ſome reaſon to helpe the diſtreſſed, to relieve the poore and needie; for the very beholding of their neceſſitie doth often

often move compaſſion: but to love our enemies wee have no reaſon in the world, but onely for his ſake, who hath commanded all thoſe who profeſſe his name, and expect his kingdome, ſaying, *Diligite inimicos*, Love your enemies. We forgive, and why? Chriſt hath forgiven us. We ſhew mercy, and why? Chriſt Jeſus hath ſhewed mercy unto us. *Quid contra nos proximus*, (ſaith an ancient Father) ſhall wee ſee what our neighbour hath done againſt us, and ſhall wee not ſee what Chriſt hath done for us? God forbid. Ch. 27

All that wee doe or can forgive, are pence onely, Chriſt hee forgives talents: we ſome few, he ten thouſand; for number many, for weight heavie: wee ſhew love, but Chriſt ſhewed love indeed; love without exampl'e. Were wee as ready to remember benefits, as wee are injuries, we would be more charitable, then we often are, writing our benefits in duſt, and our injuries in marble.

But, being ready to revenge,

Ch.27. doe wee know how ſoone we may ſtand in need of God our ſelves? No verily; and therefore wee had need to ſhew compaſſion to others, leſt we receive like for like.

When as now *Jacob* their Father was dead, *Joſephs* brethren thought *Joſeph* would revenge all the wrong they before unjuſtly offered him their brother: they were deceived, *Joſeph* tells them hee meant nothing leſſe: *Am I* (ſaith hee) *in the place of God? Gen.* 50. 19. as if hee ſhould have ſaid; My ſelfe am ready to aske forgiveneſſe of God, and ſhould I not from my heart forgive you, my brethren? as if hee ſhould ſay, I doe, I doe. Wherefore one ſaith, *Qualem erga te Deum habere vis, talem te erga proximum oſtendas:* As thou wouldeſt have GOD be unto thee, ſo bee thou to thy neighbour that hath offended thee. There were foure things that might have moved the ungratefull ſervant, *Matth.* 18. to have forgiven the debt: 1. That it was

was his fellow. 2. That the debt was ſmall. 3. That hee asked it in humble manner. 4. But chiefly, that he himſelfe had more forgiven him in the ſame cauſe. Ch. 27

To move Chriſtians to this love, Chriſt our Saviour goeth further, and ſaith, Forgive, that you may be the children of your Father which is in Heaven: for hee cauſeth the Sunne to riſe on the juſt and on the unjuſt. It was a token that *David* was of the ſtocke of *Jeſſe*, when hee would not onely not hurt King *Saul*, his enemie, when he was alive, but would even ſhew mercy unto his Off-ſpring when he was dead, *Is there any* (ſaith he) *of the houſe of* Saul, *that I may doe good unto them?*

They give teſtimonie that they are his followers (who praied for his enemies, *Father forgive them*) who ſhew themſelves ready to remit, and can finde in their hearts to forgive offences offered: for it is not a diſgrace, or a baſe thing, to remit injuries, as wee imagine; but

Ch. 27. but it is a princely thing, *Posse, & nolle nocere, nobile*; to be able, but not hurt, it is noble.

St. *Ambrose* told a great Emperour of the world, how Christians of his time did avenge themselves: Our weapons (saith hee) are our prayers and teares; we weepe for our persecutors, wee pray for them; and after this manner doe we fight against our enemies.

Neither shall our forgiving goe away empty: for this active mercy shewed unto men, shall bee rewarded with passive mercy by him, who hath said; *Blessed are the mercifull, for they shall obtaine mercy.* Hence it commeth to passe, that our enemies may do us as much good as the best friends we have in the world, whereas in forgiving them, wee receive forgiveneſſe of God; but for one drop of water given, wee receive a a gainefull interest, a whole Ocean Sea; for our two Mites the whole treasure of the Temple. Wee give small benefits, and forgive some trespasses; but with God there is no depth

depth of his bounty, no number of his mercies. If at any time wee are juſtly moved (as wee often are) to awaken our thankefulneſſe, or to uſe that *quid retribuemus* of the Prophet, *Pſal.* 116. 11. *What ſhall we doe unto the Lord for all the benefits he hath done unto us? We will take the Cup of ſalvation, and call upon the Name of the Lord:* then moſt eſpecially, approaching unto this holy myſterie (for, of the chiefeſt benefit, the chiefeſt remembrance is required) which the old Chriſtians in the Primitive Church wel remembring, gave evident teſtimonies at this ſolemne occaſion, by their devout Prayers, and by their liberalitie to the poore, their viſiting the ſick, and other like works of mercy, which works of mercy with *Cornelius* his Alms did go up to heaven, *Ac.* 10. 1. Ch. 27.

It is wonderfull to conſider, and it may do a good mans heart good, to call to mind the uniforme peace, and peaceable union thoſe firſt Chriſtians retained among themſelves, all aſſembled in one communion

Ch. 27. nion of Saints, to worſhip Him on earth, with whom they hoped ſhortly to rejoyce in heaven. They forgate not that charge left by Chriſt at His departure from the world: *By this ſhall men know that you are my Diſciples, that you love one another*; not that loving intreaty of *Abraham*, had with *Lot*, *Gen.* 13. 12. *Let there be no ſtrife betweene thee and me, betweene thy heard-men and my heard-men, for we are Brethren.*

Be of one minde (ſaith the Apoſtle, 2 *Cor. Cha.* 13.) *Live in peace, and the God of Love and Peace ſhall be with you.* And to the *Epheſians* hee ſaith, *Let all bitterneſſe, and anger, and wrath, bee put away from you, with all malicioufneſſe. Be courteous one to another, forgiving one another, even as God for Chriſts ſake forgave you. There is but one Body, one Spirit, one Faith, one Baptiſme, one God, which is above all, through all, and in us all.*

Laſt of all, in this myſterie, as the faithfull finde tranquillitie of conſcience wrought within; ſo alſo do they

they finde the ſpreading of charitie towards men abroad; which charity thinketh no evill, beleeveth all things, hopeth all things, endureth all things. Ch. 27.

When as Chriſt our Saviour was now to celebrate His laſt Supper, He himſelfe waſheth His Diſciples feet, wipeth them with a Towell, giveth a precedent of humility and love, admitteth *Judas* that bare an evill minde towards Him, to His owne diſh, giveth him a ſop, ſpeakes mildely unto him, which all were tokens of love; ſhould we not take example by our Lord and Maſter? When may we more fitly uſe that Hymne of the Angels, reſpecting the common cauſe of joy we have, *Glory bee to God on high, in earth peace, towards men good will*; and not good will in ſhew, but even in ſingleneſſe of heart? Wherefore, to conclude with that of the Apoſtle Saint *Paul*, *Phil.* 2. 1. If there be any conſolation in Chriſt, any comfort, of love, any fellowſhip of the ſpirit, be we of one accord, let the ſame

Ch. 28. same minde bee in us that was in Christ, who humbled Himselfe: *Wherefore God hath highly exalted Him, and given Him a Name above all names, that at the Name of Jesus every knee should bow,* Phil. 2. 9, 10.

CHAP. 28.

Of the manner in particular, how the faithfull Communicant is to examine himselfe.

THat a Christian man is to examine himselfe before hee presume to eat of this bread, and drink of this Cup, was before shewed to be the counsell of the Apostle St. *Paul*, or rather of Him from whom Saint *Paul* spake. Now of the manner in particular of this examining. The first thing to be considered, is, that a Christian man thinke it not grievous to search the secrets and corners of his Soule, which *David*, though a King, and called away with many affaires, ceased not to doe, as appeareth, *Psalme* 6.

Then let him goe over the particulars

culars of his whole life, as, in what age, in what place, at what times, and in what company he hath lived; let him call to minde how he hath obſerved Gods Commandements, the workes of mercy which he hath omitted, the ſeven capitall ſinnes, or any one of them which hee hath committed. Ch. 28

In this manner firſt, how hee hath offended in pride, whether hee hath deſired vaine-glory for the goods of nature, as beauty, ſtrength, youth; for the goods of this world, as land, cattell, rich cloathing, ſilver, gold; for the goods of grace, knowledge, eloquence, wiſedome, or other vertues: if hee have deſpiſed or mocked others, which have wanted any of theſe: if hee hath feigned himſelf by hypocriſie more holy or vertuous then he hath been indeed: if hee have ſhewed himſelfe by boaſting to have magnified himſelfe, that he hath had gifts ſingular before others: if hee hath bin proud of his kindred, or friends, or favour, or office, or dignitie: if he

Ch. 28. he have disdained his kindred, because of their poverty: if hee have beene disobedient to Superiours: if hee have trusted in his owne wit: if hee have loved singularity in speech, singularity in fasting, singularity in prayer, neglecting that which is ordained by the Church: if he have been curious in searching into high and intricate mysteries: if he have beene proud in justifying himselfe, and preferring his owne deeds before the deeds of others.

Secondarily, in Wrath: let him call to mind whether he hath been moved or stirr'd up to anger against any man: if hee have wished him any hurt in body, goods, or good name, if he have long time kept malice in his minde, often thinking how he might revenge: if hee have vexed or troubled any man by suit, rather upon spleene then equity: if hee have cursed or asked vengeance upon any, though it were his enemie: if he have beene impatient in time of trouble, sickneſſe, or any other adversitie.

Thirdly

Thirdly, in Envie; if he hath been glad of other mens hurt, and ſorry for other mens profit, as their good fame, or proſperity whatſoever: if hee have in himſelfe defamed any, either privily or openly, or given helpe or counſell thereunto: if hee have made debate or diſcord betweene party and party, or hath let to make peace and unity to the uttermoſt of his power. Ch. 28.

Fourthly, in Covetouſneſſe: let him bethinke himſelfe whether he hath taken other mens goods by theft, or any other ſiniſter or corrupt meanes, or had a will or purpoſe ſo to doe: whether hee hath with-holden other mens goods wrongfully from them: whether he hath by faire promiſes fraudulently deceived any: whether hee hath uſed any falſe wares, light weights, ſcant meaſures, or the like: whether he hath detained goods to his owne uſe, which were intended to the uſe of others: whether hee hath for advantage ſake, uſed falſehood in word or deed: whether hee hath

Ch. 28. hath with-drawne his hand from charity, and refreshing poor people, when he might have relieved them: last of all, whether he hath been desirous of heaping up wordly goods, rather then of laying up treasure in heaven.

Fifthly, in Sloth, if he have been negligent or careleſſe in Gods Service, especially upon the Sunday, and Holy-day; slothfull to come to the Church, slothfull to pray when he was there, slothfull to heare the Word of God, slothfull to apply his minde unto good thoughts and godly meditations: if he have beene careleſſe to restraine his eyes from unlawfull lookes, or his feet from evill wayes, his minde from evill thoughts: if he have spent his time in idleneſſe, or left undone things he ought to have done.

Sixthly, in exceſſe of eating and drinking; whether hee hath lightly regarded times of Fasting; whether hee hath eaten or drunken at any time unto surfeiting, or by exceſſe hath fallen into dissolute mirth,

mirth, and retchleſſe behaviour; whether he hath had inordinate delight in eating and drinking, or deſired meats and drinks more coſtly and delightſome then he ought. Ch. 28.

Seventhly, in Luxurie; whether he hath kept in his minde evill and uncleane deſires, with delectation: whether hee hath not fled the occaſions of this ſinne as much as poſſibly hee could, and evermore beene carefull to keepe his body as the Temple of the Holy Ghoſt.

When he hath remembred diligently in the ſecret councell-houſe of his conſcience all defects, then let him proſtrate himſelfe in penitent prayer, and ſay;

I accuſe my ſelfe that I have been negligent in putting away evill thoughts: for which I cry God mercy.

I accuſe my ſelfe, that I have ſpoken vaine words, idle and unprofitable; for which I cry God mercy.

I accuſe my ſelfe of my workes, that I have not done them ſo purely for the love of God, as I ought; for which I cry God mercy.

Ch. 28. I accuse my selfe, that I have not kept my five senses, especially mine eyes from all occasions of offending God, as I ought to have done: for which I cry God mercy.

I accuse my selfe of impatiency in adversitie, which I have not taken as from the hand of God, but have beene often upon little occasions disquieted and troubled: for which I cry God mercy.

I accuse my selfe, that I have not performed the workes of mercy either spirituall, as comforting the afflicted, counselling the ignorant, calling them home that goe astray, reproving them that wilfully offend: or corporall, as visiting the sick, feeding the hungry, relieving the distressed: for which I cry God mercy.

I accuse my selfe, for that I have bin so unthankful to Almighty God, for all His benefits bestowed upon me: for which I cry God mercy.

I purpose stedfastly to amend my former imperfections, and to continue Christ's faithfull servant unto my lives end. *Amen.*

CHAP.

CHAP. 29.

Ch. 29.

Of Reſtitution to be made.

AMongſt rules needful to be obſerved in preparing our ſelves duely (as wee ought) before wee come to the Table of the Lord, reſtitution is not the leaſt. In reſtitution theſe circumſtances are to be obſerved; firſt, by whom reſtitution is to be made; ſecondly, to whom; thirdly, of what; fourthly, of the time when; and laſt of all, the reaſon why. For the firſt, he by whom reſtitution is to be made, is the perſon oppreſſing another by any unjuſt or unlawfull meanes, in his body, in his goods, in his good name.

For the ſecond, to whom reſtitution is to be made, is the perſon ſo, and ſo oppreſſed, or the party injured: If acceſſe may not bee had to the party injured, or if the party to whom reſtitution ſhould bee made, be dead; or if his heirs be unknown, then let reſtitution be made by diſtribution to the poore and needy.

For the third; what is to be reſtored:

Ch. 29. ſtored ? Surely that which of right belonged unto another.

For the fourth, how much ought to be reſtored: If the quantitie of the thing or loſſe be certaine, then let the ſame quantity be reſtored: if uncertaine (as often it commeth to paſſe it is) then let ſo much bee reſtored, as a good conſcience thinketh ought to be reſtored.

For the fifth, to wit, the place where Reſtitution ought to be; ſurely in the place where the loſſe was ſuſtained.

For the ſixth, Reſtitution muſt have reference unto the time, that it be done forthwith, or at leaſtwiſe ſo ſoone as conveniently it may bee: for the negative precept bindeth to make ſpeed; thou ſhalt not hold that which is anothers: ſo that there ought to be a readineſſe of minde to performe this, though the execution thereof be deferred for a ſeaſon.

For the ſeventh, to wit, the reaſon why, is that axiome of Saint *Auguſtine*, *Non dimittitur peccatum*,

tum, niſi reſtituatur ablatum: the ſin is not pardoned, unleſſe the unjuſt gaine be reſtored. Ch. 29.

To conclude this point; together with the Chapter of making conſcience, of making conſcience, I ſay (which Chriſtians ought for to doe) of making Reſtitution, before they come to the Table of the Lord, thereby unburdening their ſoules of a ponderous burden: If a remembrance of a great reckoning day to come when the conſcience ſhall bee turned inſide out, like *Benjamins* ſacke; if a check of conſcience for the time preſent, the crying ſinne of oppreſsion; which will one day lye upon the ſoule as heavy as lead, will not move men to reſtitution; yet at leaſt-wiſe let common experience do it: have we not ſeene it, or at leaſt-wiſe often heard it, that the third heire doth hardly rejoyce in the enjoying of evill gotten goods? have not theſe goods beene like the coale taken from the Altar, which (as it is in the embleme) ſets the whole Eagles

Ch. 30. neſt on fire? or as the gold *Toleſſe*, which they that poſſeſſed were ſeldome found to proſper? *A little* (ſaith the Prophet *David*, *Pſal.* 37. 16.) *that the righteous hath, is better then great riches of the ungodly*; where we ſee that a little is preferred before great riches: a little, but whoſe little? the little of the righteous, or of them who neither get riches by unjuſt meanes, or keepe them, if they have ſo gotten them: Great riches, but whoſe? of the ungodly, thoſe, who, ſo themſelves be rich, care not to make many poore.

CHAP. 30.

Other rules concerning a Chriſtians examining himſelfe before hee come to the holy Communion.

EXamination, or probation of ones ſelfe, may be reduced to theſe foure heads: whereof the firſt is faith; the ſecond is repentance; the third, an heart occupied in no other affaires then holy, and heavenly; the fourth, a reſolution to newneſſe of life.

Concerning

Concerning Faith, the Communicant ought principally to examine himſelfe whether he ſtedfaſtly beleeve, that God through Jeſus Chriſt is become propitious unto man, and that through him he attaineth full Redemption of his ſins. Ch. 30.

Concerning Repentance, it is requiſite that hee examine himſelfe whether he be ſorry from the bottome of his heart for his ſin, by true and unfained repentance; for true repentance makes him feel the burthen, and feeling the burthen, to go unto him that wil eaſe all thoſe that are wearie and heavie laden. Repentance makes him to find the diſeaſe, and finding the diſeaſe to run unto the Phyſician and receive this ſpirituall Phyſicke of the ſoule.

Concerning an heart occupied in holy and heavenly affaires; the Communicant ought to examine himſelfe whether his heart be occupied in good thoughts; now, what better thoughts may poſſeſſe the minde of a faithfull Communicant preſenting himſelfe at the Table of

Ch. 31. the Lord, then these or the like? O God, thou art good! O soule, thou art happy!

Concerning a purpose or resolution of newnesse of life, the Communicant ought to examine himself whether he constantly purpose with himselfe that hee will correct all his faults, and not commit them againe for all the allurements that the world can offer. And although hee hath a thousand times fallen into the same, yet so often also to purpose with himself amendment; provided ever, that not by his owne strength he may hope to performe this, but to place all in the aid and assistance of God: from whom every good and perfect gift descendeth, *James* 1. 17. and to whom wee are evermore to pray with him: Wee beleeve, Lord, help our unbeliefe.

CHAP. 31.

Of quietnesse of mind before the receiving of the holy Communion.

GReat defects there are in many, that comming unto the holy

holy Supper of the Lord, they come ſomtimes perplexed with various thoughts, ſometimes diſtracted with a multitude of earthly buſineſſes: theſe defects ought to bee removed; for what more convenient at this time, then to have a quiet minde, ſequeſtred from all troubleſome inferiour cogitations? When thou entereſt into the Church (ſaith Saint *Bernard*,) leave without all ſecular affairs: intend unto him which intendeth unto thee: much more comming unto the Table of the Lord, leave all thy cares, and reſigne thy ſelfe wholly unto God. Ch. 31.

It is ſaid of *Socrates*, that his ſchollars bringing him preſents, *Sophocles*, a poore Boy of the company, comes unto him in this manner: Sir, I have nothing to give you, onely I give you my ſelfe: To whom *Socrates* anſwered, Thou that giveſt thy ſelfe to mee, ſhalt receive thy ſelfe bettered by mee: and ſo hee did, after inſtruction in vertue and learning. If wee

Ch. 31. have nothing to give, the very giving of our ſelves to God is acceptable to him, and profitable to us the givers.

There are that write of *Thomas* of *Aquine*, that learned Divine, how hee was ſpoken unto in this manner, as it ſeemed, from God: *Quid dabo tibi Thoma? Thomas*, what ſhall I give thee? his reply was ſaid to be, *Teipſum Domine*, Thy ſelfe Lord.

What is the cauſe that wee are often weake and weary? Surely for no other cauſe then for our diſtractions in humane affaires. Oh happy were wee, had wee but a glimpſe of that heavenly Jeruſalem which Saint *John* ſaw deſcending from heaven, *Revel.* 21. 10. Truely this ſhould wee ſee with Saint *John*, if wee were with him in the Spirit; but this cannot be ſo long as we are in the fleſh.

When our graine (ſaith Saint *Auguſtine*) doth putrefie in lower places, wee remove it into higher, where it is likely to be more ſafe; this

this should we doe with our cogitations. Saint *Chrysostome* unto the people of Antioch, saith, You would bestow your time, and employ your substance where most gaine is to bee got: why then set your affections on heavenly things. Wee see that those who sit upon round things, doe sit unstably, but those which settle themselves upon a Corner-stone, sit sure: Christ is the Corner-stone, upon whom wee may safely rest: the world is unstable and wavering: Our Saviour doth manifest this to his Disciples. *John* 19. 33. *In mee you shall have peace, but in the world you shall have affliction:* Where there is a contrary effect between these two, *vos in me*, and *vos in mundo*, you in me, and you in the world: in me, peace and quiet; in the world, trouble and affliction. Who would take care about puddle water, that may drinke freely of the water of life? they that desire nothing but Christ, shall in Christ finde all things. *Elkana* said unto *Anna: Am not* Ch. 31.

Ch. 32. *I better to thee then ten ſons?* 1 *Sam.* 1.8. Is not quiet in Chriſt better then all the pleaſures and profits of the world? there is no taking aime at a flying fowle, nor ſettling our affections upon things which are tranſitorie.

CHAP. 32.

Pious conſiderations before we come to the Lords Supper.

CONſider who and how great a one hee is whom thou art about to receive.

2 If *John* the *Baptiſt*, ſanctified in his mothers wombe, thought himſelfe unworthy to unlooſe the latchet of Chriſt's ſhooes, may not I ſay with humility and faith, how dare I receive him? nay, touch him?

3 If the Apoſtle St. *Peter* ſaid to Chriſt, *Goe from me, for I am a ſinfull man*, how may I preſume to joyne my ſelfe unto him?

4 If *Uzzah* the Prieſt was puniſhed for touching the Arke after an unreverent manner, what may I not feare, if I come not with reverence?

5 *Joſeph*

5 *Joseph*, saith *Gregorie* Bishop of *Nyssa, ad Olympia*, laid the body of our blessed Saviour in cleane linnen: this cleane linnen, may resemble a cleane conscience. Ch. 33.

6 God saith to *Moses, Exod.* 19. sanctifie the people before they come neere the mount: how much more ought we to be sanctified, before that God commeth neare us?

CHAP. 33.

Of externall reverence, and kneeling at the time of receiving the holy Sacrament.

ALthough for no other respect, yet in regard of the solemne performance of religious Offices in the face of the Church, that rule of the Apostle ought to direct us, *Let all things bee done honestly, and in order.* For if reverence bee to bee used in actions of common life, much more in actions tending to the service of God. What gesture doth better become us, presenting our selves at the Table of the Lord, under whose Table wee confesse

Ch. 33. wee are not worthy so much as to gather up the crummes, then a gesture of reverence.

Our LORD and SAVIOUR at the first institution of this holy Sacrament observed, that which custome and long continuance made fit in celebrating the Passeover. Wee, in celebrating the LORDS Supper observe that which fitnesse and decencie amongst the people of God, and long practise of the Church hath made usuall.

The service of God consisting both in the inward humblenesse of the minde, and outward reverence of the body, doth manifest, that duties ought to proceed from humilitie in both. As nature first maketh the heart, and after, externall parts in man: So, first God requireth obedience of the minde, as in the first Commandement, and next reverence of the body, as wee see in the second. Againe, our bodies are the members of CHRIST (as the Apostle speaketh;) and members

bers ought to be obedient to their head. Ch. 33.

To say that outward reverence is not expedient, is a branch of the Heresie of the Manichees. To come unto the holy Table of the Lord in any other behaviour then beseemeth humble Suppliants, meekely kneeling upon our knees, being now to receive grace from the Giver of grace, were great indignity offered. To come into such a presence, and to demeane our selves, as if we were assembled to sit in Commission with God, is sure farre from Christian pietie, 1. *Cor.* 14. 24. If one come in that beleeveth not, seeing no reverence, what shall hee say? if he see reverence, then he saith, God is in them of a truth.

David went uncovered before the Arke, *Michal* mocketh him: *Davids* answer is, It is before the Lord who hath exalted mee. In the first of *Kings* 8. *Solomon* in all his glory was upon his knees. In the fourth of the *Revelation*, the foure and twenty Elders, which signified

Ch. 33. signified the Church triumphant, fall downe before him, that *was*, and *is*, and *is to come*.

We owe to God a two-fold devotion, internall, and externall; the one to be left done, the other not to be left undone. The words of our Saviour to the Woman of Samaria, *God is a Spirit, and the true worshippers are they that worship him in Spirit and truth*; they doe not take away externall worship, as Saint *Ambrose*, and Saint *Cyril* expound that place: but *in spirit*, that is, without the shadowes of the Jewes: *In truth*, without the error of the Gentiles. So, in spirit principally, but not in spirit onely; for hee that created both body and soule, will have duties of both. It will be replyed, that Pagans have kneeled to their Idols; so it may be that Pagans have worshipped the Sun, shall wee therefore cast away the use of the Sun?

Sure, kneeling is a gesture well beseeming so holy a service. Saint *Paul* blamed the *Corinthians* for their

their unreverent aſſembling at the Lords Table, and tels them there was a difference betweene Gods houſe and their owne, betweene ſacred, and the common aſſemblies, 1 *Cor.* 11. 22. Ch. 33.

Let them therefore take heede by the example of thoſe *Corinthians*, amongſt whom many were afflicted and puniſhed unto death as the Apoſtle in that place teſtifieth, for their want of reverence at the Table of the Lord, they that make no more of this holy ſervice then of ſome familiar and ordinary repaſt, let them call to minde who hath ſaid it, *Every knee ſhall bow before me*, *Eſay* 45. 23.

It is often repeated, and to our greater ſhame neglected, *Pſa.* 95. 6. *Oh come, let us worſhip and fall downe, and kneele before the Lord.* We muſt learne of St. *Paul*, to bow our knees unto the Father of our Lord Jeſus Chriſt, *Epheſ.* 2. 14. and not to be as the people of whom the Prophet *Eſay* complaineth, *Eſay* 48. 4. whoſe necke was an iron ſinnew. We call it

Ch. 33. it a ſervice, and beſeech God to accept it as a reaſonable ſervice: now ſervants before their Maſters will ſhew reſpect and reverence. Wee may conſider the place where wee are, which is the houſe of God, and holineſſe becommeth his houſe, ſaith the Prophet *David*. *Jeremy* biddeth us to *lift up our hands and hearts to God in the heavens*, *Lam.* 3. 41. At the Table of a mortall man, we will uſe to take the loweſt roome; much more ought wee to humble our ſelves at this ſo high and ſo heavenly a preſence.

Saint *Paul* doth require the lifting up of pure hands in prayer, and Saint *James* ſaith, *GOD reſiſteth the proud, and giveth grace to the humble*: then may the devout Communicant uſe that of St. *Bernard*, *Domine, qui das gratiam humilibus, da gratiam ut ſim humilis*: Lord, thou that giveſt grace to the humble, give me grace to bee humble.

CHAP.

CHAP. 34.

A Prayer to God the Father, to be ſaid before the holy Communion, uſed by Thomas *of* Aquin.

O God the Creator of all things, Father Omnipotent, whoſe beginning receiveth no beginning, whoſe everlaſtingneſſe is without end, whom all things confeſſe their Maker; I miſerable and unworthy ſinner, being now to approach to the honourable Feaſt of the body and bloud of thy deare Sonne, our Lord Jeſus Chriſt, carrying a troubled heart, a defiled body, a polluted tongue, and a wounded conſcience, am much perplexed, and what to chooſe I know not: for if I come not, I fly from life; and if I come unworthily, I purchaſe damnation. O high Divinitie, O dreadfull Majeſtie, O loving mercy, whither ſhall I goe? or whither ſhall I flye? or what (miſerable creature that I am) ſhall I doe? I have ſinned againſt heaven

Ch. 35. heaven and before thee, and am not worthy to aske thee any thing as a ſon, but ſorrowfully ſighing, and ſtriking my breſt, and travelling I ſpeake; Woe is me wretched ſinner, I have loſt that which pertained to me of a ſon; but thou haſt kept the goodneſſe of a moſt loving Father; pardon therefore, Oh Father, Oh moſt gentle Father, pardon, pardon thy prodigall ſon returning, though at laſt: and ſtretching forth thy hand of mercy from high, receive me wretched ſinner in peace and favour: who liveſt and raigneſt God for ever and ever, *Amen.*

CHAP. 35.

Another prayer to God the Son, before the holy Communion.

O Lord Jeſus Chriſt, which art the onely Sonne of God, the moſt high King of kings, Lord of lords, the Image of the Father, the brightneſſe of eternall light, whom the Angels doe onely deſire to behold, who after all thy ſuffe-

ring,

ring, praying for thine enemies, now ſitteſt at the throne of glory: who am I that doe preſume not onely to behold thee my God, but alſo to take and receive thy body into the lodging of my body and houſe of my ſoule, contaminated Sinner? O miſerable that I am, and moſt unhappy of all men, which do this ſo exceeding great injurie to thee my God and Saviour! for when a thouſand yeares of teares are not ſufficient to receive, at the leaſt but once worthily, this reverent and moſt precious Sacrament, ſo high and divine a Myſterie; I, wretched and unworthy creature, daily offending, and adding ſin unto ſin, unprepared, and of an heart leſſe contrite and purged, doe notwithſtanding take upon mee often to receive it. But becauſe thy mercy is greater by infinite, then my miſery, neither hath it beene heard from the beginning of the world, that thou haſt ever deſpiſed the prayers of the humble, which ſaveſt them that truſt in thee, and wh ich Ch. 35.

Ch. 35 which haſt ſhed thy precious b'ood for our ſalvation, and the ſalvation of the world; and for an everlaſting pledge of thy love towards us haſt ordained this Sacrament; truſting in this thy unſpeakeable love I moſt humbly prepare me to thy Table, and of putting out from the houſe of my ſoule, the ſowre leaven of hatred and evill will towards all, that I may keepe this holy Paſſe-over, with the ſweet bread of ſincerity and love.

Grant me thy grace, that this holy Myſterie may turne and become effectuall to the life and ſalvation both of body and ſoule, that I may firmely abide in thee, which intend this day to receive thee into me.

Let my minde be confirmed amongſt ſo great myſteries with thy comfortable preſence, that it may underſtand thou art preſent with her, and rejoyce perfectly before thee, the fire which alwaies burneth, the brightneſſe which alwaies ſhineth: ſweet Jeſu, good Jeſu, the bread of life which refreſheſt us ever,

ver, and yet never decay'ſt; which art alwaies eaten, and remaineſt alwayes whole, inflame and ſanctifie thy veſſell, purge it from malice, fill it with thy grace, and being filled preſerve it evermore in thy holy love, which liveſt and raigneſt one God, world without end, *Amen.* Ch. 36.

A Prayer to God the Holy Ghoſt.

Holy Spirit, make my Spirit conformable unto thee, ſanctifie mee, O thou ſanctifier of the hearts and reines, that I may bee prepared to receive him holily, who is the Holy of holies, to thy glory: to whom with the Father and the Sonne, be all glory world without end, *Amen.*

CHAP. 36.

Of the devout man, to whom Chriſt in his laſt Supper ſheweth favour.

IMagine thou haddeſt beene at Jeruſalem when this noble Sacrament

Ch. 36. crament was instituted by Christ, that thou hadst beene invited by some of the Apostles to be present, consider with what joy thy soule had received this message, and how hastily, all businesse laid aside, thou wouldest have run thither.

2. Imagine, that as soone as thou hadst come to the Supper, the Lord had washed thy feet, and said, with teares falling on them, I doe this to wash away many sins committed against thy Creator, by walking through ungodly wayes, I wash thee for the labour which thou shalt suffer for me in a spirituall life.

3. Imagine, that Christ said unto thee, Come unto the Table of Angels, eat my Bread, drinke Wine which I have mixed for thee; or, as it is *Cant.* 5.1. *Eate O friends, drinke, yea drinke abundantly, O beloved.*

4. Lastly, imagine how he bad thee sit downe at the Table, casting his most loving eyes upon thee, saying, *Desiderio desideravi*, with a desire have I desired to eat this Passe-

over

over with you. Christ our Saviour desired to shew what thou also oughtest to desire; as if hee should say, I have prevented thee with great benefits, and will hereafter, onely continue in the love of mee. Consider what modesty thou wouldest have used at that holy Table, with what attention thou wouldest have received the words of Jesus. *Eccles.* 49. 1. *The remembrance of* Josiah (saith the Wiseman) *is like a perfume*; much more pleasant is the remembrance of our Lord Jesus his last institution unto us. Ch. 36.

The fruit of this Meditation.

THe fruit is, to give the Lord hearty thankes for this inestimable benefit, now to be received; to beseech him that hee would not suffer thee to dye ungratefull; to call to minde, that Christ kept the best Wine untill the last, left this holy repast as a sweete remembrance of his love at parting, that this love of his was a motion naturall, which motion (say the

Ch. 36. the Philoſophers,) is moſt forcible towards the end.

The Soliloquie.

O My ſoule, how lovingly doth the Lord knocke at thy doore with a deſire of entring in, and reſting with thee! ariſe (O my ſoule) and Chriſt ſhall give thee light: not onely the Shepheards of *Bethlehem* had cauſe of joy, who found as it was told them; but thou haſt cauſe of joy too, who ſhalt find the joy of Iſraell. No marvell though *Martha* and *Mary* went forth to meete the Lord, knowing how hee would fill their mindes with celeſtiall conſolation: goe forth (O my Soule) to meete him that commeth unto thee, who is the ſtay, yea, the whole ſtay of all thy being. The water that is ſeparated from the fountaine vaniſheth; the bough that is cut from the tree, withereth; the body from which the ſoule is gone, dyeth: depart not therefore (O my ſoule) from the ſoule of thy ſoule, but embrace him

him with all gladneſſe. Lord, as there is no doubt but that ſuch was the exceſſe of thy love and favour, whereat even the Angels were amazed: ſo is it ſure that I was moſt bound, not onely to run the way of all thy Commandements, but alſo to ſpend my life for the love of thee. Thou haſt beſtowed on me, this ſo excellent a gift, more noble then humane underſtanding is able to conceive; from whence ſpringeth an obligation, which doth binde mee unto thee. Who doth not ſee that I ſhall be moſt unthankfull, if I acknowledge not thy ſingular love? O my heart, open thy ſelfe, and ſhew with what bond of reloving Jeſus, loving thee, thou art bound. Ch. 37.

CHAP. 37.

When you are about to communicate, and are now receiving the moſt holy Euchariſt, meditate upon theſe ſayings of holy Scripture.

ECce *Sponſus venit*: behold the Bridegroome commeth, goe forth

Ch. 37. forth to meete him, *Matth.* 25.6.

2. *Ecce ancilla Domini*, behold the handmaid of the Lord, *be it unto me according to thy Word*, Luk. 1.18.

3. *Dic verbum, & vivet anima. I am not worthy, &c.* Doe but say the word, and my soule shall live, *Mat.* 8.29.

4. *Lift up your heads, O yee gates, and be yee lift up yee everlasting doores, and the King of glory shall come in*, Psa. 24.7.

5. *Taste and see how gracious the Lord is; blessed is the man that putteth his trust in him*, Psal. 34.7. Saying, *Hoc facite in meam commemorationem*, Doe this in remembrance of mee, 1 *Cor.* 11.

Oh good Jesu, joyne me inwardly unto thee, to the glory of thy name, and the salvation of my soule.

Also in the time of communicating, say, Turne unto thy rest (O my soule.) Againe, Lord say unto my soule, I am thy salvation. And againe, O knit my heart unto thee, and I will feare thy Name.

And

And last of all say, O most loving and sweet Jesus, the love and sweetnesse of my heart, the life of my soule, my mellifluous food, have mercy upon mee, be with me, O Lord, now and for ever, *Amen.* Ch. 37.

Or thus:

GOod Jesu, the sweetnesse of my heart, the life of my soule, my eternall God, bountifull Jesus, joyne me neerly unto thee, to the praise and glory of thy name, and to the salvation of my soule, *Amen.*

Immediatly after your Receiving, say the 103. *Psalme.*

PRaise the Lord (O my soule) and all that is within me, praise his holy name.

2. Praise the Lord, O my soule, and forget not all his benefits.

3. Which forgiveth all thy sins, and healeth all thy infirmities.

4. Which saveth thy life from destruction, and crowneth thee with mercy and loving kindnesse.

Ch. 38.

5. Which satisfieth thy mouth with good things, making thee young and lusty as an Eagle.

Or that Hymne of Simeon, Luk. 2. 29.

Lord now lettest thou thy servant depart in peace, for mine eyes have seene thy salvation.

So soone as you have communicated, say also:

THy bloud (O Lord Jesus Christ) which was shed for us, let it be to the remission of all our sins, of all our negligences and ignorances; let it be to the strengthning, increase, and conservation of Faith, Hope, and Charity, of Graces, of Vertues, of carefulnesse of pleasing thee, O Lord, in this life, and of attaining glory in the life to come.

CHAP. 38.

Of the great esteeme and devotion given by the ancient Fathers to this most holy Sacrament.

WIth that Chastitie of body, and purity of minde ought

ought I to receive that Myſterie, where thou, O Lord, art the feeder, and the food: the giver and the gift? *Ambroſius in oratione ant. ſacr. cœn.* Ch. 38.

Saint *Hierome* a little before his departure, being about to receive, humbly kneeling, did communicate with many teares. *Euſeb. in vita S. Hieronymi.*

It is written of *Conſtantine*, no leſſe godly, then mighty an Emperour, that with great Reverence and Devotion, before any attempt againſt his Enemies, his wont was to receive the holy Eucharist, *Euſeb. in vita Conſtant.*

By the force of this Sacrament, the force of the Devill is rebated, *Ignatius ad Epheſ.*

St. *Cyprian* calleth this bleſſed Sacrament, a joyfull ſolemnitie, *Cyp. de Cœn. Dom.*

Of the old Christians, their ſolemne aſſemblie to receive the Eucharist, was called ἀγάπη, an Aſſembly or feaſt of love.

Ch. 39.

CHAP. 39.

A forme of thanksgiving, after the Receiving of the most holy Communion.

I Give thee thankes, O most loving Jesus, who hast vouchsafed to admit mee a sinfull Creature to the magnificent and quickning Feast of thy sacred Table.

Thou wouldest that I should be as the Arke of the Covenant, where thou thy selfe vouchsafest to abide. Thou wouldest that in this Arke Manna should be kept, wherewith thou didst feed thy people, untill they entered into the Land of promise: Cause, I beseech thee, that this Manna now received, whereof that was but a figure, may be preserved in my soule, that I may feele the effectuall fruit of thy passion, for the remission of my sinnes, the merit of righteousnesse purchased only by thy passion, and the reward of everlasting glory.

Cause also, that like as in the Arke the Tables of the Law were

were kept, so a desire of fulfilling thy will may be contained in my soule; grant that I may honour, love and obey thee; that I be separated from this love by no allurements whatsoever of my ghostly enemie. Tarrie with me, O blessed Jesu, untill the evening of my age, and when the night of death approacheth, I will not let thee goe till thou hast blessed me, and yeelded to this petition of my sobbing soule. O Lord fulfill her desire, never depart from her. Ch. 39.

What blessing shall I give unto thee, O my deare Saviour? Where shall I begin to expresse my love and duty towards thee, which hast said: *Behold I am with you, even unto the end?* My soule desireth to bee satisfied in the beholding of thy countenance, even as the Hart longeth for the fountaines of Water. Turne thee (O my Soule) into thy rest; for the LORD hath done well for thee; hee hath shewed thee marvelous great kindnesse in the land of the living.

Ch. 40. *For this cauſe alſo is my heart glad and my glory rejoyceth, and my fleſh ſhall reſt in hope; bleſſe thou the Lord, O my ſoule.*

CHAP. 40.

Another forme of Thanksgiving.

OMnipotent and moſt loving Father, I cannot give thee thankes worthily or enough, according to the deſire of my minde, for the treaſure of this heavenly food, which thou haſt now given mee in this heaven'y myſterie, the true bread of heaven, that everlaſting meate that abideth for ever, thy bleſſed Son, our Lord and Saviour Chriſt Jeſus; in whom I have obtained, by the gift of this holy Communion, an aſſured pledge of an inheritance to come. Grant (O Lord) that I may daily profit in vertue and godlineſſe, that this ſacred union with Chriſt my Redeemer, may be of ſuch force in me, that rejecting all evill wayes, I may goe forward in pietie towards God, chaſtitie towards my ſelfe,

ſelfe, and charitie towards my neighbour, to thy good pleaſure, through the ſame our Lord and Saviour Jeſus Chriſt, *Amen.* Ch. 40.

The Soliloquie.

AWake my Soule, and behold the new favour wherewith thy loving Jeſus doth proſecute thee: Thou haſt good cauſe to rejoyce, that the Lord of Majeſtie vouchſafeth to come unto thee, to comfort the. Vouchſafe onely a good will for all his bountie towards thee. Bee not as the nine unthankefull Lepers, who forgate their curing. Caſt all thy care upon him, who careth for thee: ceaſe not to magnifie him (O my ſoule) for hee that is mighty hath magnified thee, and done great things for thee.

Thou knoweſt how the Sonne of God hath loved thee, when departing out of the world unto the Father, he left thee ſo comfortable a remembrance, and ſeale of all his mercies. O love without

Ch. 40. measure! Returne (O my Soule) give glory unto God, for the Lord hath bleſſed thee: Returne unto thy gracious Saviour, of whom thou maiſt ſay, Here will I reſt, here will I dwell for ever.

Can it bee, O Lord, that thou wouldeſt follow man with ſuch love, as to unite thy ſelfe unto him? Rejoyce, Oh yee ſonnes of *Adam*, for no longer ſhall that of the Prophet bee applyed to you; *My teares have beene my meate day and night, whileſt they yet daily ſaid, Where is now thy God?* Teares are now no longer your meate, but the gladſome foode of Angels; your God is with you, even unto the end. The poore doe eate and are ſatisfied. O Lord grant me the grace of devotion and thankefulneſſe, that I may aske inſtantly, expect patiently, receive it gratefully, conſerve it humbly, and uſe it diligently, to the glory and honour of thy holy and bleſſed Name, *Amen.*

I deſire to offer my ſelfe, my ſoule

ſoule and body, a ſacrifice unto thee: nay, I offer up all my ſinnes, both originall and actuall, upon the acceptable Altar of thy mercy: conſume them with the ſacred fire of thy love, and let this Offering, as *Abels* Offering, bee well pleaſing in thy ſight. But to returne unto this heavenly food now received: Ah hard and perverſe heart of mine, how canſt thou continue earthly, when as thou art fed with the bread of heaven? When at length wilt thou become heavenly? How is it that thou doeſt remaine ſenſuall, and alienated from the Spirit, which art ſpiritually conſerved? Is it becauſe thou doeſt conſiſt of earth? O Jeſu, remember here what thou haſt elſewhere ſaid; *I come to ſend a fire, and what is my deſire, but that it may bee kindled?* *Luke* 12. 49. Let it be kindled in me, that I may be carried upward, and ſeeke the things which are above, where thou ſitteſt at the right hand of God: that, though Ch. 40.

Ch. 41. my body converſe here in earth, my affections may be in heaven, that from henceforth not ſo much I doe live, as thy grace may be ſaid to live in me.

CHAP. 41.

The eleventh generall Meditation to bee uſed after the receiving of the bleſſed Sacrament.

CONſider, with what labours and teares *Adam*, after hee was caſt out of Paradiſe did eat the bread of carefulneſſe, all the dayes of his life. But now man, received into the ſtate of grace, is come to feed on the bread of life it ſelfe.

2. Conſider, that *Salomon*, 1. *Kings* 7.8. would not let his wife the daughter of *Pharaoh*, an Idolater, dwell in his houſe, becauſe the Arke of God had beene there: So, wee ought not to let ſin raigne in us after the receiving of the holy Euchariſt, becauſe the Arke of his covenant alſo hath beene received of us.

3. Con-

3. Conſider, that as the Iſraelites, when they had eaten the Paſchall Lambe, and were delivered from *Pharaohs* bondage, made no ſtay in Egypt, but ſet forward forthwith towards the Land of Promiſe: So, after this our Paſſe-over, wherein a mighty deliverance from the hands of our ſpirituall *Pharaoh* is obtained, we are to depart from the workes of darkneſſe, to goe forward without delay; from grace to grace, from vertue to vertue, untill we come to our heaven'ly *Canaan*. Ch. 41.

4. Conſider, how the Wiſemen, when they had ſeene Chriſt at *Bethlehem*, and there done their homage, *Matth.* 2. 12. they returned not by ambitious and cruell *Herod*, nor by troubleſome Jeruſalem, but *per aliam viam*, another way. So wee, having viſited CHRIST at our *Bethlehem*, which ſignifieth the houſe of Bread, and there offered our ſoules and bodies a ſacrifice unto him, ſhould returne towards our

Ch. 41. our owne countrey, which is above, not by the ambitious and troublesome desires of the world, but passe along peaceably a better way, that we may at last come unto our heavenly, that is our proper country, there to abide for ever.

5. Consider how just *Noah* was an hundred yeares together, labouring to frame and build an Ark to save him from the floud: and should not wee endevour for the time to come, to spend it wholly in framing a good conscience before God and man, which shall one day save us from a floud of miseries?

6. Consider that a Publicane, *Luke* 19. 3. who before did exact by extremitie from others, but having received Christ into his house, became beneficiall unto others, and readily made restitution for all the wrong hee had offered before time.

7. Consider the admoniton and absolution that Christ gave unto him that was cured by the pooles side,

side, *John* 5. 14. *Behold thou art made whole, sin no more.* Ch. 41.

8. Consider how *Saul*, after hee was preserved by God, became another man.

9. Consider how God doth complaine by his Prophets, against the ingratitude of his people, and how hee accepteth those who are thankfull unto him, *Esay* 1.2. *I have nouriſhed children, and they have rebelled againſt mee.* *Luke* 17. 18. Christ said unto the Samaritan, *Ariſe, goe thy way, thy faith hath made thee whole.*

10. Consider, that to make an Apostasie from the calling to grace, were great indignity offered unto God, and hurt to our selves.

11. Consider how from henceforth wee ought to keepe a watch over all our senses, without which the soule is as a citie without Wals, exposed to the invasion of enemies: or as a vessell without a cover, which in the old Law was impure.

12. Remember how the children of Israel, to avoid the punishment

Ch. 41. niſhment of the firſt borne of the Egyptians, ſprinkled their doore-poſts with the blond of the Lambe: in like manner, to avoid the death of ſin, let us ſprinkle the poſts of our hearts with a continuall remembrance of Chriſts Paſſion; I beare in my body the dying of *Jeſus*, ſaith S. *Paul*.

13. Remember that, *Cant.* 5. 3. *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?*

The fruit of this Meditation.

IS, firſt to acknowledge with all thankfulneſſe Gods goodneſſe towards us; ſecondly, to apply our ſelves wholly, for the time to come, to ſerve him in holineſſe and righteouſneſſe, that wee may daily endevour to appeare before the God of gods in Sion, *Pſal.* 84. 7.

The Soliloquie.

REmember (O my ſoule) that thou haſt been fed with the food of Angels, and therefore

therefore ſhouldeſt not now turne to feede on the huskes of ſwine, that is, ſenſuall affections. Thou knoweſt that wiſe King *Solomon*, in the firſt of *Kings* 7. 8. would not that his owne wife who was *Pharaohs* daughter, ſhould dwell in the houſe where the Arke of GOD was; for hee counted it wickedneſſe, that a Woman deſcending from the ſtocke of the Gentiles, enemies unto God and his people, ſhould inhabite ſo holy a place. How great wickedneſſe then ſhould it be, to receive ſinne, where God himſelfe, the Lord of the Arke, is converſant. In the Arke were contained the Tables of the Law: in my heart let there bee ever a deſire of fulfilling thy will. When the God of all power and Majeſtie hath made thee his handmaid, is it not a ſigne of ſingular love and favour? oughteſt thou not to render him againe all ſervice and dutie? The Patriarke *Jacob* was content to ſerve ſeven yeares, and after that ſeven Ch. 41.

Ch. 41. seven more, and all for *Rachel*: Which time, notwithstanding, seemed short unto *Jacob* himselfe for the love hee bare to *Rachel*. Much shorter should the time seeme to thee, wherein thou serveſt this LORD: all labours may bee accounted light for his love, who is more to bee beloved then any earthly creature, by infinite degrees. Thou shouldeſt bee happy (O my soule) if thou kneweſt what dignitie it is to serve so high a Lord. Call to minde how thou haſt served in times paſt this vaine world, whereby thou haſt beene subject to many perturbations: how many bitter Croſſes haſt thou sustained in this service? Now by the help of thy heavenly Lord, whom thou haſt this day received, thou art able to tread under foot all the allurements of thy Ghoſtly enemies, and become miſtreſſe of thine own paſſions; remember that holineſſe becometh the houſe of God, whoſe houſe thou now art. Conſider that to serve God is to beare rule. Think

thou

thou art no longer thine owne but Gods, to whom thou haſt conſecrated thy ſelf. His will, not thine, ought ever to be fulfilled, that in all things thou yeeld humble obedience; and replie with the Apoſtle, *Quid vis me facere? Act. 9, 6.* Lord, what wilt thou that I doe? Ch. 42.

CHAP. 42.

Cautions to be obſerved of the devout Chriſtian, after his receiving the holy Sacrament.

THat he be no leſſe carefull now after this heavenly repaſt in the exerciſes of Devotion, then hee was before in preparing himſelfe.

2. That he uſe much ſilence, and ſome ſolitarineſſe the ſame day, that he may be private thereunto, *Deo & ſibi*, to God and himſelfe.

3. That he retire himſelfe from worldly affaires.

4. That hee often determine of his future converſation, to be religious, and fearing God.

5 That hee reſolve with the Prophet, *Pſal. 39. 1. Dixi cuſtodi-*

am

Ch. 42. *am vias meas*, I ſaid, I will take heed unto my wayes.

6. That hee reſigne himſelfe wholly to Gods pleaſure.

7. That he uſe all the meanes which bee helpfull in this reſigning himſelfe wholly unto Gods pleaſure: of theſe meanes ſome are generall, and ſome are particular.

1. Amongſt the generall, the firſt is a ſtedfaſt purpoſe not to offend God in this or that ſin from henceforth, whereunto he hath bin formerly ſubject.

2. It doth much helpe, to flie occaſions which are wont to draw men to ſin, as the place of ill company: for it is written, *Death entreth in by the windowes, Jer. 9.*

3. It doth much helpe to reſiſt temptations, in the beginning, to extinguiſh the firſt ſparke of evill deſire, before it enflame the heart: which is done, if wee flie to prayer, and meditation of Chriſts paſſion.

4. It alſo much helpeth to keep the purpoſe of not offending God, to

to heare the Word of God, to read good bookes; by this meanes the heart of man is recollected. Ch. 42.

5. It availeth not a little to bee ever converſant in the ſight of God, to have this inſcription in the houſe or place of our moſt abode: *Noli peccare, quia Deus videt*: ſinne not, becauſe God ſees thee.

6. A good meane of holy life, is to fly idleneſſe, the nouriſhment of vice.

7. O conſider, that having now caſt out *Jonah*, that is, ſome ſin of diſobedience to God, wee ſhould be carefull for the time to come. Why did the holy man *Job* make a covenant with his eyes, but that hee knew that ſight did cauſe cogitation, cogitation delight, delight conſent, and conſent would bring forth ſinne?

8. Laſt of all, an effectuall meane againſt all vice, is the often receiving the holy Sacrament, which is wont for to ſtrengthen the ſoule againſt temptations.

CHAP.

Ch. 43.

CHAP. 43.

Considerations concerning newnesse of life, to be used after the receiving of the holy Communion.

1. LEt the faithfull Christian call to minde, that as often as he receiveth the holy Sacrament of the Lords Supper, so often he cleanseth himselfe in the bloud of Christ, which is thereunto very powerfull: now having beene cleansed and washed, let him say with the Wiseman, *Cant.* 5. 3. *Lavi pedes meos, quomodo inquinabo eos?* I have washed my feet, how shall I defile them?

2. Let him call to minde that it is to small purpose with the sicke man to goe to the Physician, and by and by either wilfully to run into a relapse, or not to observe remedies given him for his health.

Now of remedies, or spirituall Antidotes against sinne, some are generall, and some are particular: amongst the generall, the first is, to bee as it were alwayes conver-

sant

ſant in the ſight of God, who is the witneſſe of all our actions: I meane, to bee ever converſant in the ſight of God, is to call to minde that of the Wiſeman, *In omni loco oculi Domini contemplantur bonos & malos:* In every place the eyes of the Lord doe behold the good and the evill: That of the Prophet *David*, *Providebam Dominum in conſpectu meo ſemper:* I alwayes had the Lord in my ſight: That of *Tobias* to his Sonne, *Omnibus diebus vitæ tuæ in mente habeto Deum:* Have God in thy minde all the dayes of thy life. Let this alſo be written in thy minde, *Vertue ſhall ſee God.* Ch. 43.

In the Old Law, Almightie God commanded (*Numb.* 15. 58.) the Iſraelites to weare fringes upon the borders of their garments, that when they did looke upon them, they ſhould remember Gods Commandements, and doe them: ſurely, in like manner, it ſhall be much pleaſing unto God, if with any ſigne wee are ſtirred

Ch. 43. red up to remember the presence of God.

The second is, to meditate at all houres, of the houre of our departure out of this life, according to that of the Wiseman: *Memorare novissima tua, & in æternum non peccabis:* Remember thy latter end, and thou shalt never doe amisse.

The third is, to beseech Christ not to goe from us, as the Disciples did, *Luke* 24. because the night of death draweth nigh.

The fourth is, humble, devout, and continuall prayer, according to that of our SAVIOUR, *Orate, ne intretis in tentationem*: Pray, that yee enter not into temptation: and sure, none falleth into temptation, but first hee falleth from Prayer. Wherefore, that of St. *Paul* to the *Thessalonians* is alwayes to bee remembred and practised, *Orate semper*, Pray continually, 1 *Thess.* 5. 17.

The fifth is, to fly all allurements to evill, wanton talke, wandring cogitations.

The

The ſixth is, often to heare the Word of God, which doth collect the heart of man, allay paſſions, and repleniſh the will with good deſires: the reading of Religious bookes, and often meditation of the benefits of God. *Joſeph* ſaith, *How can I ſinne againſt my Maſter, ſeeing hee hath put all that he hath into my hands?* Ch. 43.

The ſeventh is, in the beginning diligently to reſiſt temptations, to nippe vice in the bud, to kill the Serpent in the Egge, and to daſh the little ones or ſmall ſinnes againſt the ſtones. If a mans enemy ſtood at the doore preſſing to enter in, and hurt him, who would not keepe him out? who ſo careleſſe of his ſafetie, as to receive in ſuch an one?

The eighth is, often to call to minde the happineſſe of good men, the calamitie of the evill and the vanitie of the World: *Qui benè vivit* ſaith *Origen*, *Homil.* 14. *in Levitic.*) *eſt verus homo, immo eſt quaſi Angelus*: He that lives well,

Ch. 44. is a true man; yea, rather an Angell.

The ninth and last is, a daily and devout Meditation of the Passion of Christ our Lord, calling to mind that of the Apostle St. *Paul, Heb. 6. 6.* that obstinate sinners crucifie againe the Sonne of God.

From the remedies of sin in generall, let us come in the next place to the remedies of severall vices, or sins in particular.

CHAP. 44.

Remedies against pride and vaine-glory.

TO represse Pride and Vaine-glory, it shall helpe a man:

1. That he daily meditate how vile hee himselfe is in body and minde.

2. That hee is raised from low estate by the favour of God.

3. That what good soever hee hath, he hath it from God.

4. That pride makes a man contemptible to men, and hatefull to God.

5. That

5. That God reſiſteth the proud, as appeareth by *Lucifer*, *Roboam*, *Nabuchodonoſor*, *Antiochus*, *Senacherib*, and others: And *ruina præcedentium*, it is *admonitio ſubſequentium*, the fall of them that goe before, it ſhould be the admonition of them that follow after. Ch. 45.

6. That it depriveth them of ſpirituall goods, eſpecially of grace, whereof being deprived they fall into an Ocean Sea of evils.

7. That Chriſt our Saviour hath ſaid, *Diſcite ex me, quia humilis ſum:* Learne of me, for I am humble.

CHAP. 45.

Remedies againſt Covetouſneſſe.

1. LEt every one conſider that the mind of man is no more ſatisfied with much then it is with little, and therefore the deſire of having, brings the mind to a perpetuall agitation.

2. That Covetouſneſſe is the roote of all evill, 1 *Tim.* 6. From hence come Warres, Hatred, Enmitie, Seditions and innumerable

Ch. 45. evils, which turne away the minde from ſpirituall things, and from God.

3. That he conſider the ſhortneſſe of his life, and that no mans life conſiſteth in the aboundance of his Riches, as our Saviour admoniſheth, *Luke* 12.15.

4. That hee truſt in God which feedeth the Sparrowes and young Ravens.

5. That hee is a Steward, and not a Lord of temporall riches.

6. That hee ſet before his eyes the example of Chriſt, and all holy men, who deſpiſed earthly riches to be rich in God.

7. That hee remember it was ſpoken by our Saviour, *It is a bleſſed thing to give, rather then to receive*, *Acts* 20. 35.

8. That the beſt riches are treaſure in heaven, *Mat.* 6.19.

CHAP. 46.

Remedies againſt luxurioufneſſe of life.

1. THat from hence come diſeaſes of body, and griefes of mind.

2. That

2. That idleneſſe is the cauſe of this evill. Ch. 46.

3. To depart from the companie of thoſe that are wont to excite unto this evill.

4. To be carefull that wee give not our enemie ſtrength, but by abſtinence rather (as the abſtaining from ſtrong Wines, and hot meats,) to repreſſe him.

5. To repell evill thoughts.

6. To uſe much Faſting and Prayer; for this kinde of ſpirit is caſt out by Faſting and Prayer.

7. To meditate how vaine this ſinfull pleaſure is, how vile, and what is the fouleneſſe of this ſin.

8. How it hath beene puniſhed by the overthrow of *Sodom* and *Gomorrah*.

9. That Chaſtitie is rewardable with God and Man: with God, in that it is ſaid, *Bleſſed are the pure in heart, for they ſhall ſee God*: with man, *Who ſo loveth pureneſſe of heart* (ſaith *Solomon*) *the King ſhall be his friend*, *Pro.* 22. 11.

Ch. 47.

CHAP. 47.

Remedies against Anger.

TO call to minde that of the Wiseman: *A soft answer appeaseth wrath, Pro.* 15.1.

2. To consider how unbefitting a thing for man wrath is, which makes him fierce as a beast, and furious as a mad man.

3. Let him consider the effects of wrath: which are for the most part, Contumelies, Out-cries, Indignation, Blasphemies, and swelling of the minde.

4. Let him consider the punishment of this vice, *Qui irascitur fratri, Matth.* 5. 22. Whosoever is angry with his brother unadvisedly, shall be culpable of judgement.

5. Let him call to minde how many injuries Christ suffered for us, from whom all his adversaries could not wrest one angrie word: And, *Christ suffered for us* (saith Saint *Peter*) *leaving us an example; who, when he was reviled, reviled not againe,* 1 *Pet.* 2.21.

CHAP.

CHAP. 48. Ch 48.

Remedies against Envie.

1. CONsider how unprofitable Envie is, which onely vexeth him which is envious.

2. That God is the Revenger of wrongs, and that vengeance is his.

3. That wee are commanded to overcome evill with good: That if our enemie thirst, wee give him drinke: for in so doing wee heape coales of fire upon his head; that is, give him incitements of charitie, and provokements of loving againe.

4. That envie is against the Law of nature: for one member will be helpefull to another; as if the foot be sore, the head will look downe unto it, the hand will stroke it: now we are all members one of another, as the Apostle teacheth us, *Rom.* 12.4.

5. To call to minde that of our Saviour, *Forgive, and ye shall be forgiven, Luke* 6. 37.

Ch. 59.

CHAP. 49.

Remedies againſt Gluttonie.

1. TO conſider how ſoone the delight of meat and drinke paſſeth away.

2. How much it diſpleaſeth God, *Ezech.* 16. 49. *Behold this was the iniquitie of Sodom, Pride, fulneſſe of bread,* &c.

3. That faſting goeth evermore with prayer and devotion.

4. That pleaſure in meates and drinkes, is the pleaſure rather of beaſts then men.

5. That nature is content with little.

CHAP. 50.

Remedies againſt Sloth.

1. TO call unto minde that God hath made nothing to bee idle, and that every thing in Nature doth finiſh his courſe by a kinde of motion.

2. That ſlothfulneſſe doth depreſſe the minde, and cauſeth a loathing of honeſt labour.

3. That

3. That it is no other but the Sepulchre of a living man: for, they which doe nothing may bee ſaid to be dead, or have no being amongſt men. Ch. 50.

4. That as God made the Bird to flie, ſo man to labour.

5. That Labour doth prevent evill, as the veſſell that is full can receive no other liquor.

6. To conſider that *David*, not when hee was perſecuted of *Saul*. or when he was in the Warre, fell into ſin, but when he was at home doing nothing: That *Solomon*, not when he was building the Temple but when he was at eaſe and quiet, offended God.

8. That *Adam* in the ſtate of innocency was appointed to labour.

9. That though ſome came ſooner, ſome later into the vineyard, *Mat.* 20. 8. yet all laboured that had the pennie at the end of the day.

10. That our Lord and Saviour Jeſus Chriſt having cured

Ch. 51. the man that lay diſeaſed of a long infirmitie, gave him this commonefaction after his curing: Behold, thou art made whole; ſin no more, leſt a worſe thing come unto thee, *Joh.* 5.14.

CHAP. 51.

The chiefeſt figures of the moſt holy Sacrament.

THe firſt Figure of this divine Sacrament is mentioned in *Geneſis*, Chap. 14. 18. When *Abraham* obtained a noble victory againſt thoſe Kings there ſpoken of, *Abraham* returning from the victorie (ſaith the Scripture) *Melchiſedech* the King of *Salem*, for that hee was a Prieſt of the moſt high God, offered Bread and Wine, and bleſſed *Abraham*. But that *Melchiſedech* was a figure of Chriſt, Saint *Paul* to thee *Hebrewes* proveth, Chapter 7. and that the Bread and Wine offered of him, was a figure of the body and bloud of Chriſt, which hee (being a King and Prieſt after the order of *Melchiſedech*,

chisedech, *Psal.* 109.) offered unto the most high God; and afterward left unto us his body and bloud spiritually, under the signes of Bread and Wine, as the holy Fathers with one consent doe teach. But of this figure learne, as in the most holy Sacrament, wee faithfully receive Christ, and obtaine a blessing of him, so it is necessary, that first, wee prepare to fight against the unruly motions of our minde, and put away our sins by the workes of contrition and confession, as that valiant *Abraham* cast out the Kings enemies. Ch. 51.

2. A figure of this most holy Sacrament, was the Shew-bread which was kept on the Table of proposition in the sight of GOD, *Exod.* 25. *Lev.* 24. none were to eate of this bread, but those that were cleane and sanctified, and therefore it was called the holy and sanctified Bread, 1 *King.* 21. *Mat.* 12. 4. By which is signified, that if wee be fed with the sacred

Ch. 51. cred bread of the Law of grace, prefigured by that bread, it is neceſſary that we be chaſte, and that we have a good conſcience.

3. A figure of this divine Sacrament was the Cake baked under the aſhes, which the Angell brought to *Elias*, by vertue whereof hee being ſtrengthned, (as the holy Scripture, 1 *Kings* 16. doth teſtifie) walked forty dayes and forty nights, even to the Mount of God, *Horeb*, where afterwards he ſaw the Lord. This figure doth ſignifie the power and efficacie, which the holy Communion doth yeeld us, to finiſh the troubleſome peregrination of this life, even untill we come to the heavenly hill, where wee ſhall ſee God with inexplicable pleaſure.

Now, as common bread doth firſt of all preſerve the life temporall: ſecondly, doth augment and ſtrengthen it: thirdly, although often eaten, yet it doth not breed loathſomneſſe; yea, rather it is an evill ſigne, when Bread doth not refreſh,

refreſh, to any one: fourthly, a Feaſt without bread, although it abound with moſt coſtly diſhes, is unperfect. So this Sacramentall Bread, firſt of all it doth preſerve a ſpirituall life: ſecondly by confirming grace which is the life of the ſoule, it augmenteth the ſame, and maketh it ſtrong againſt the aſſaults of the Devill: thirdly, to men ſpiritually minded, it never bringeth loathſomneſſe, though it pleaſeth not the palate of the ſicke; which commeth to paſſe, *ex organo malè diſpoſito*, of the palate that is ill diſpoſed. Ch. 51.

The naturall man, ſaith S. *Paul*, perceiveth not the things which are of God, 1 *Cor.* 2. 14. fourthly, let the Chriſtian man have all the goods of this mortall life, if that be warting him which is contained in the holy Sacrament, he hath nothing; yea, rather he may truely be called miſerable: fifthly and laſtly, the bread before it commeth to his perfection, it ſuffereth many things; for the graine of

Corne

Ch. 51. Corne which is the matter thereof, is first sowen, and covered in the earth, then is it cut downe, afterward it is bound as a malefactor, imprisoned in the Barne, threshed out, winowed, grinded in the Mill, boulted, and scorched with fire: so that it may very well agree with this Sacrament, wherein the Elements are not whole, but broken and powred out; wherein also the passion of Christ our Lord, and his suffering so great things for us is represented, before hee become this divine food of our soules.

4. The Paschall Lambe was a figure of this Sacrament, *Exod.* 12. 3. and so St. *Paul* himselfe saith it was, 1 *Cor.* 5. 7. Christ our Passeover or our Paschall Lambe is sacrified for us, therefore let us keepe this Feast.

Now of the old Passeover this was the Ceremonie; It must be a Lambe without blemish, of a yeare old, it must be eaten at Jerusalem, roasted, and in haste, with wilde Lettuce, and sweet bread: those

thoſe who ſhould eat thereof muſt have their ſhooes on their feete: by which Ceremonie GOD ſignified unto the Jewes, that they were ſtrangers in Egypt, as wee all are in this world: and farther we are hereby admoniſhed of divers duties required in our Chriſtian Paſſeover. Ch. 51.

Saint *Chryſoſtome* in his 83. Homilie upon *Matthew*, applieth that Ceremonie unto us: If (ſaith hee) the Jewes about to goe onely through Paleſtina, were fed with a Lambe after ſo carefull an order, with what vigilancie ought wee to feede in this Sacrament on the true immaculate Lambe, which have our journey to heaven? Let us eare thereof in his Church, eate with charitie, going forward to our Land of reſt. In the 25. of *Leviticus*, God ſaith, *you ſhall eate of the old fruit, untill the new come*: ſo did his people of the old Paſſeover: as they were delivered from Egypt, ſo were wee from a worſer

Ch. 51. ſer ſervitude. Of the Paſchall and Typicall Lambe a bone muſt not be broken; no more was there of our true Lambe upon the Croſſe. *Sacrificate filium*, ſacrifice my ſon: ſo, *ſinite hos abire*, let theſe go, *Joh.* 18.8.

5. A figure of this holy Sacrament was *Manna*, given to the people of Iſrael in the deſart, *Exod.* 16. 16. Saint *Paul* alſo in effect ſaith as much, 1 *Cor.* 10. where he doth mention the two Sacraments, that the Red Sea was a figure of Baptiſme, and *Manna* of this holy Sacrament: wee did all eat, ſaith hee, of one ſpirituall meate; indeede our *Manna* is a ſpirituall meat.

That *Manna* had theſe properties:

Firſt, although ſome gathered much, and others leſſe, yet there was a ſufficient meaſure for all: ſo in this Sacrament of the Lords Supper there is a ſufficient meaſure, according to the meaſure of Faith.

Secondly, *Manna* might bee gathered

gathered any day except the Sabbath; when the Sun aroſe, it vaniſhed: ſo this heavenly *Manna* ſerveth us untill the everlaſting Sabbath of the life to come, and when the Sunne of glory ſhall appeare, it ſhall then ceaſe. Ch. 51.

Thirdly, *Manna* did give taſte of all kindes, according unto the will of the eater. This *Manna* hath ſweetneſſe, unto the faith of the faithfull Receiver, ſo, and ſo diſpoſed.

Fourthly, many of the Jewes were very grievouſly puniſhed for that they contemned *Manna*, ſaying, *Our ſoule loatheth this light meate*, *Numb.* 21. 5. So St. *Paul* ſheweth, 1 *Cor.* 11. and 30. that in his time many were ſicke and weake among them of *Corinth*, for that this moſt Divine Sacrament was deſpiſed, and many unworthily communicated.

Fifthly, *Manna* was called Angels food, *Pſalme* 78. ſo this *Manna* came downe from heaven, *John* 6. 51.

Sixthly,

Ch. 51. Sixthly, the taſte of that *Manna* was like the taſte of cakes mixed with oyle and honie, ſweete; what more ſweete to the ſoule then the bleſſed Sacrament?

Seventhly, they that ate of that *Manna* died, *Joh.* 6. 49. they that eate of this *Manna* ſhall live for ever, *Joh.* 6. 51.

6. The ſixth figure was the Arke; for like as the Arke (ſaith *Thomas Aquinas*) was made of Shittim Wood, *Exod.* 25. 10. that is to ſay, of ſhining and pure Cedar: ſo was this of the moſt pure body of the Son of God. Againe, the Arke was guilded within and without, which may reſemble the wiſedome and love of Chriſt. There were three things in the Arke of ſpeciall note: the golden pot, the rod of *Aaron*, and the two tables of the Law.

The golden pot containing *Manna*, may betoken the ſoule of Chriſt, containing the fulneſſe of the Deitie: the rod of *Aaron* his Prieſtly power: the two tables, that he was the Eternall Law-maker.

But

But the holy Scripture maketh mention of two things principally concerning the Arke, which doe marvellouſly appeare in this Sacrament; the one, that by the benefit of the Arke the people were not only preſerved, but much proſpered; the other that God grievouſly puniſhed thoſe who unworthily entreated his Arke, or gave not worthy reverence unto the ſame. Wee read, 1 *Sam.* 4. when the people of Iſrael in one Warre againſt the Philiſtims, had loſt foure thouſand men, they procured that the Arke was brought into their Tents, hoping by the preſence thereof to obtaine the victorie: but the contrary hapned; for the Arke of God was taken by the enemie, and thirty thouſand men periſhed of the Hoſt of Iſrael for their perverſe life and ſmall pietie, having ſuch a preſence amongſt them. Ch. 51.

The Philiſtims alſo, which unworthily handled the Arke, ſetting it with their *Idol dagon*, how ſharply were they puniſhed? but chiefly

Ch. 51. chiefly the men of *Ashdod*, as that holy Scripture saith, 1 *Sam.* 5. 6. the hand of God was heavy upon them; but the house of *Obed-Edom*, who received the Arke dutifully, prospered.

7. A figure of this Sacrament was the meale of *Helizeus*, 1 *Kings* 14. When the Prophet commanded that certaine herbes should be sod for the Children of the Prophets, they tasting them; found that they were so bitter, that they cried to *Helizeus*, *Oh man of GOD, death is in the pot*; wherefore, the holy Prophet cast meale into the pot, wherewith hee tooke away the bitternesse: So Christ by meale or bread of the Sacrament taketh away the bitternesse of our afflictions, and causeth that they bring us life, and not death.

8. A figure of this most holy Institution, was that great Passeover which King *Hezekiah* kept, 2 *Chron.* 30. 17. when hee prayed for the people, that God would be

be mercifull unto him that prepared his heart to ſeeke the Lord God of his Fathers, though hee were not cleanſed according to the purification of the ſanctuarie, when hee ſpake comfortably unto the Levites, and the whole multitude, who kept the Feaſt with great joy. Our *Hezekiah* hath not onely prayed for the purifying of his people, but hath ſanctified them, ſpoken comfortably, kept a joyfull Paſſeover, ſuch as never was in Iſrael. Ch. 51.

Laſt of all a propheſie of this our Paſſeover was that, *Send yee a Lambe to the Ruler of the land, from Sela to the wilderneſſe, unto the Mount of the daughter of Sion, Eſay 16. 1.*

CHAP.

Ch. 52.

CHAP. 52.

Names of excellencie, attributed unto the holy Sacrament, and gathered out of the writings of ancient Fathers.

O { Great / Inestimable / Divine / Most noble } Sacrament.

Oh { Pure / Venerable / Eternall / Laudable } Mysterie.

O Mysterie of { Pietie. / Peace. }

Oh { Holy of holies. / Blessed / Hidden Manna. }

CHAP.

CHAP. 53.

A short Meditation on these names of excellencie.

WHat couldest thou doe (most mercifull Lord) for us and for our good, that thou hast not done? Thou hast taken our fraile nature upon thee, and given us the Divine: thou hast freely offered unto us the riches of thy mercy, the treasures of thy grace, the abundance of thy Love, by this great, inestimable, and most Divine Sacrament; by this blessed, pure, and venerable Mysterie, the Mysterie of peace and pietie, the Holy of holies, the hidden *Manna:* Whereby it is evident, with what flames of love thou didst burne, whose delight is, *Prov.* 8. 31. to be with the sonnes of men; the fruit of whose love is to shew mercy; and because the fire of this love could no longer be hid, it must needs breake out by this holy Mysterie, left unto us: For which (O Lord) wee give unto thee honour, praise, power, and dominion,

Ch. 54. dominion, now and for evermore, *Amen.*

CHAP. 54.

Certaine short Meditations upon the Passion, to be used before or after the receiving of the holy Communion.

O Good and gracious Jesu, thou diddest eate the Paschall Lamb in Jerusalem, with thy Deare beloved Disciples, and arising from Supper, diddest gird thy selfe about with a Towell, and powred'st Water into a Bason, and kneeling upon thy knees, thou meekely did'st wash the feet of thy Disciples, and wiped'st the mwith a Towell.

O most good and gracious Jesu, thou, before thou shouldest suffer, diddest bequeath a most excellent good thing unto thy Children, as a fatherly legacie, leaving for us thy most sacred body to bee our meate, and thy most precious bloud to be our drinke: there can no wit nor understanding penetrate and throughly see the bottom-

bottomleſſe depth of thy Charitie. Ch. 54.

Oh moſt good and gracious JESU, thou comming to the garden of *Olives*, beganneſt to feare, and to bee heavie; whereupon thou ſaid'ſt to thy Diſciples, *My ſoule is ſorrowfull unto death*: and then divided and ſundred from them, thou ſetted'ſt thy ſelfe upon thy knees, and falling upon the earth flat on thy face, thou pray-ed'ſt unto thy Father, and fully and wholly reſigned'ſt and yeel-ded'ſt thy ſelfe unto him, ſaying, *Father, thy will bee done*: And at length, through a moſt painefull agonie, wherewith thou wert grievouſly oppreſt and afflicted, thou did'ſt ſweate throughout all thy body a bloudy ſweat.

Oh good and gracious Jeſus, thou, kindled and burning with an ineffable deſire to redeeme, wenteſt to meete thine enemies, and ſuffered'ſt *Judas* the traitor to kiſſe thee, thy ſelfe to be taken, and to be bound with all confuſi-

on

Ch. 54. on and ſhame, and moſt unworthily to be led unto *Annas*, where thou ſufferedſt moſt meekly to be ſtricken on thy moſt innocent face.

O good and gracious Jeſu, thou being faſt bound like a notorious Malefactor, waſt led unto the houſe of *Caiphas* the high Prieſt, where the Jewes moſt unjuſtly accuſed thee, moſt ſpitefully ſtroke and buffeted thee: ſcornfully waſt thou mocked and blind-folded, being bidden to propheſie who ſtroke thee, doing to thee innumerable injuries all the night.

O good and gracious Jeſu, thou in the Morning waſt brought before *Pilate*, and with moſt ſweet and pleaſant countenance, caſting thine eyes downe, ſtoodeſt before him in the Judgement-Hall; and when thou waſt moſt falſly accuſed of the Jewes, and many a rebuke and reproach was given thee, thou meekly heldeſt thy peace, and madeſt no anſwer.

O good and gracious Jeſu, thou waſt ſent from *Pilate* to *Herod*: this

this *Herod* of a very curious and vaine minde, coveting to see some miracle at thy hand, asked and demanded many things of thee: the Jewes cryed out against thee, but thou amongst all these, most wisely held'st thy peace: For this cause, *Herod*, and all his, despised thee: O how unmeasurable was this humilitie and obedience! At the will and pleasure of thine enemies, thou wentest forth, thou returned'st againe, suffering them to doe with thee what they would. Ch. 54.

O good and gracious Jesu, thou in the Judgement Hall being stripped naked, and, without all compassion, bound fast to a pillar, wast most cruelly scourged; there was thy virginall and tender flesh cut with whippes, and torne with stripes, altogether mangled and deformed with blacke and blew, and many a wound; so that the streames of thy most precious bloud ran downe on every side upon the earth.

O good and gracious Jesu, after

Ch. 54. ter that ſore and ſharpe ſcourging of thine, to put thee unto more ſhame, thou waſt cloathed with a purple red garment, vile and torne; they alſo making a crown of thorns, painefully preſſed the ſame upon thy moſt holy head; and while the ſharp thorns pricked grievouſly and wounded ſore thine head, thy moſt pure bloud ran downe aboundantly over all thy lovely face and necke; then they putting a Reede into thy right hand and kneeling downe before thee, in ſcorne, ſaluted thee; ſaying, *All haile, King of the Jewes.*

O good and gracious Jeſu, thou waſt brought forth by *Pilate* unto the furious Jewes, to bee gazed and looked upon, wearing thy Crowne of thornes and purple garment, but they cryed out with more cruelneſſe to have thee crucified.

O good and gracious Jeſu, thou waſt delivered up unto the will and pleaſure of the Jewes, who by and by led thee to bee crucified,

laying

laying thy heavie Croſſe upon thy ſore and bloudy ſhoulders: thus didſt thou beare moſt meekely thine owne Croſſe, whoſe great weight pained thee full ſore; and comming unto the place of thy ſuffering, all wearie and breathleſſe with paine, for my ſake thou did'ſt not refuſe to taſte Wine mingled with Gall and Myrrhe, which was there given unto thee. Ch. 54.

O good and gracious Jeſu, when thou waſt ſtripped naked, then were thy ſore wounds, by the violent plucking off of thy cloathes, renewed. O what a bitter and cruell paine did'ſt thou ſuffer when thy tender hands, and undefiled feet, were with blunt and rough nailes faſt nailed unto the Croſſe, and when the joynts of thy limbs were looſed? O with what love and ſweetneſſe of charity did'ſt thou offer thy hands and feete to the boared thorow! Then out of the wounds of thy hands and feete, as it had beene out of Wels, thy precious bloud plentifully guſhed out.

Ch. 54. O good and gracious Iesu, thou hanging upon the crosse betweene two Theeves, wast assailed with Blasphemies, but thou prayedst unto thy father the while, saying, *Father, forgive them, they wot not what they doe.* Then did'st thou promise Paradise unto the Theefe; then gavest thou thy deare beloved Mother (who pierced with the sword of sorrow, stood by the Crosse) unto thy beloved Disciple *John*, and after thou had'st suffered three long houres intolerable paines, and thirsted very vehemently, they gave thee eysell to drinke, which when thou haddest tasted, bowing downe thy venerable head, thou yeeldest up thy Spirit. O what a disease was sinne, which nothing could cure, but the death of the Physician?

O good and gracious Jesu, O good Shepheard, thus thou bestowed'st thy selfe for thy sheepe: the right side of thy body was opened with a Speare, out of which flowed both water and bloud, mystically resembling

resembling the two Sacraments. For us thou would'st that thy loving and tender heart should be wounded: afterward, thy immaculate body be taken downe from the Crosse; *Joseph* and *Nicodemus* winding it up in Sindon or cleane Linnen, laying it in a new Sepulchre: Grant (O Lord) that we may by faith, lay up this thy blessed body in cleane affections, and in the new Sepulchre of a devout and religious heart. Amen. Ch. 54.

A prayer upon the Passion.

O Son of the living God, most mighty, which for the exceeding great charitie that thou did'st beare towards me, hast vouchsafed to be made man, thou would'st for my sake be borne in a stable, and laid in a manger, be fed with the little milke of the Maiden thy Mother, suffer needinesse and povertie, bee sore troubled three and thirtie yeares, with manifold labours and and carefull paines; thou would'st for very inward pain and agonie be

Ch. 54. all in a bloudy ſweat, and be apprehended and taken, ſhameſully be bound, unworthily be condemned, unjuſtly be ſtriken with buffets and blowes, be cloathed in Purple by way of mockage; thou wouldeſt be beaten and torne moſt cruelly with ſtripes, crowned with thorns, over-laden with a painfull and heavie Croſſe, and be nailed, and faſtened to the ſame Croſſe. Thou the cloather and garniſher of the Stars, hanged'ſt all naked, deſpiſed, wounded, and with innumerable ſorrowes afflicted upon the Croſſe for my ſake. Thou ſheddeſt for me thy moſt pure and precious bloud: all this thou diddeſt for me. I embrace in the armes of my ſoule, thy venerable Paſſion, I forſake and renounce all ſenſuall pleaſure, I reſigne my ſelfe wholly into thy hands, thine only will, O Lord thine onely will be done in me.

O moſt ſweet and merciſull Jeſu, mortifie whatſoever liveth ſenſually in me, garniſh and adorne me with thy merits and vertues: O

prepare

prepare, Lord, a delectable and pleaſant habitation for thy ſelfe in me; renue my ſpirit, my ſoule, and my body with thy excellent grace; knit me unto thee moſt nearely, change and transforme mee altogether in thee, that thou mayeſt ſtill have delight in me. Heare mee graciouſly (O Lord) heare mee graciouſly for thine infinite mercies ſake. *Amen.* Ch. 55.

CHAP. 55.

A Prayer of St. Auguſtine, Meditat. 1. 7.

WHat haſt thou committed moſt ſweet Child, that thou ſhouldeſt be ſo judged? What haſt thou offended moſt loving Innocent, that thou ſhouldeſt be ſo hardly intreated? What is thy offence? What is thy fault? What is the cauſe of thy death, and occaſion of thy condemnation? I it is that am the wound of thy ſorrow, the cauſe of thy ſlaughter: I am the deſert of thy death, the wickedneſſe of thy puniſhment, the ſtroake of thy

Ch. 55. Passion, the labour of thy torment. O wonderfull manner of correction, and order of unspeakable mysterie! the wicked offendeth, and the just is punished: the guiltie transgresseth, and the innocent is beaten: the unjust sinneth, and the just is condemned: that which the evill deserveth, the good suffereth: and what the servant committeth, the Lord dischargeth: what man hath offended, God satisfieth.

Whither, O Sonne of God, whither hath thy Humilitie descended? whither hath thy charitie burnt? whither hath thy pitie proceeded? thy benignitie encreased? whither hath thy love attained? whither hath thy compassion extended? for I have done wickedly, and thou art punished: I have committed the offence, and thou art chastened with revenge: I have done the fault, and thou art subjected to torment: I have waxen proud, and thou art humbled: I am puffed up, and thou art diminished: I became disobedient, and thou payed'st the punishment

ment of disobedience: I gave my selfe to gluttonie, and thou art afflicted with hanger: The tree carried me to unlawfull desire, perfect charitie led thee to the Tree of thy Crosse: I tasted of the forbidden Fruit, and thou laiest under the torment: I am delighted with meat, and thou laboures at the doore: I enjoy delicates, and thou art torne in pieces with nailes: I the sweetnesse of an Apple, thou tasted'st the bitternesse of Gall. *Eve* rejoyceth, laughing with me; *Mary* suffereth, wailing with thee. Behold thou King of glory, behold my impietie, and thy pitie shineth: behold my unrighteousnesse, and thy righteousnesse appeareth. What (O my King and my God) what shall I render thee for all thy benefits which thou hast bestowed on mee? For there cannot be found in mans heart, which may worthily be rendered for such rewards: Can the sharpnes of mans wit devise whereto the mercy of God may be compared? Nor is it in the power of the Ch. 55.

Ch.55. creature to recompence the ſufficiencie of the Creator; but there is (O Sonne of GOD) there is in this ſo admirable diſpenſation, to which my owne weakeneſſe may in ſome things rely. If my minde pricked with thy viſitation, crucifie her fleſh, with the vices and concupiſcences thereof: and this thing when thou haſt granted, it beginneth now, as it were to ſuffer with thee; for that thou haſt vouchſafed to die for my ſinne. And ſo by the victory of the inward man, by the conduct it ſhal be armed to the outward triumph, for as much as this ſpirituall perſecution overcome, it may not feare for thy love to yeeld it ſelfe unto the materiall ſword. And ſo the ſmalneſſe of my condition, if it pleaſe thy goodneſſe, ſhall be able for her power, to anſwer the greatneſſe of the Creator. I pray thee for thy accuſtomed mercies, powre into my wounds that, the rancour of my viperous infection caſt forth, may reſtore mee to my wonted health: that taſting the Nectar

Nectar of thy ſweetneſſe, it may cauſe mee to deſpiſe with all my heart, the pleaſant allurements of this world, and to feare no adverſitie thereof, for thy ſake: and being mindfull of my eternall nobilitie, I may loath the winds of this tranſitory feare. Let nothing be ſweet, I pray thee, unto mee, without thee; nothing pleaſe me, nothing precious, nothing beautifull beſide thee. Let all things I beſeech thee, be vile unto me without thee, let them be of no account: that which is contrary to thee, let it be troubleſome unto mee, and let thy good will be my continuall deſire. Let it grieve me to rejoyce without thee, and delight me to be ſorrowfull for thee. Let thy name be my comfort, and the memory of thee my conſolation. Let teares bee my bread day and night in ſearching out thy judgments. Let thy Law be better unto me then millions of gold and ſilver. Let it be delightfull unto me, to walke in the way of thy Commandements unto the end. So be it. Ch. 55.

CHAP.

Ch. 56.

CHAP. 56.

The twelfth Meditation:

Concerning the Spirituall Communion of Christ, when the Sacramentall may not be had.

FOR that the ſpirituall Communion alſo is profitable unto Soules, it is neceſſary that we enter into ſome conſideration of the ſame, and therein obſerve theſe circumſtances:

Firſt, what it is; ſecondly, after what meanes it may be uſed; thirdly, what profit we reap by it; fourthly, how acceptable it is to God.

For the firſt, we muſt know, that as the ſacramentall Communion, hath worthily the firſt place amongſt the ſpirituall exerciſes of a Chriſtian life: ſo alſo the ſpirituall Communion hath a very godly and divine uſe.

When the devout man (ſaith *Gerſon*) doth every day receive ſpiritually the Body and Bloud of his Redeemer: ſo often doth he myſtically communicate the myſterie of Chriſt

Chriſt his bleſſed Paſſion, enflamed in his love, and reſolved into devotion towards him: ſo often as wee receive Chriſt in affection, and deſire of minde (which the faithfull often ſhould doe;) this is called our ſpirituall Communion. Ch. 56.

For the ſecond, what commoditie this bringeth unto the ſoule, we may gather by the manifold effects thereof: for, as he which moved by the Holy Ghoſt beleeveth, ſorroweth for his ſins, and by loving God, deſireth ſpiritually to be baptiſed, doth obtain the grace of ſacramentall Baptiſme; which deſire of Baptiſme, is called by the Divines, *Baptiſma Spiritus*, the Baptiſme of the Spirit; ſo doth it alſo happen in this ſpirituall Communion.

The third, how we reape profit by receiving Chriſt into the holy deſires of our ſoules, it may be underſtood by the encreaſe of Love; *While I was muſing* (ſaith the Prophet) *the fire kindled.* The elevation of the mind unto God doth take us away from earthly affections, and

Ch. 56. and carry us unto him, on whom our desires are wholly fixed.

The fourth, how acceptable this is unto God, wee may easily know; for hee that accepted the intention of *Abraham* in offering up his Son, and said unto *Solomon*, *Because this was in thine heart*, doth likewise accept of our good desires, to embrace him in the armes of our affection, and also doth reward this desire as a deed done. But we are to consider, that we must not alwayes stay upon the desire of our will, and onely receive Christ spiritually, but we must proceed further to receive him together, both spiritually and sacramentally, so often as possibly we can. For it is not enough to follow Christ in our intention, or in this case barely to beleeve, but we must also receive him in this holy mysterie, which is not onely a representation of Christs death, but also a participation of the benefits proceeding from the same participation we have with Christ, either by imputation, or by actuall infusion; by

by imputation, when it is said, *Beleeve and live:* by actuall infusion, either where it is said, *Wash and be cleane*, or, Communicate and live. Ch. 57.

CHAP. 57.

That this holy Sacrament is given to the sicke, as necessary for the time of the last Agonie.

CONsider, that among the manifold fruits of this heavenly Sacrament, that is to be accounted to be a principall one, that it maketh the Son of God himselfe to abide in us, and us in him: now in our greatest extremities, to have a pledge of Christ his abode in us, and of our abode in him, what more comfortable?

From hence it was that the holy Sacrament was wont to be administred to faithfull people in danger of death, that they might be constant in the confession of Christ, and able to withstand the temptations of the Devill: to strengthen them in taking the cup of affliction, by taking the cup of salvation.

2 Consider

Ch. 57.

2. Consider, that it also profiteth in attaining the health of the body, seeing it is so availeable to the salvation of the soule. For, if at the onely touch of Christs Garment, many received health, what cannot Christ himselfe doe, entering into the soule of the sicke?

3. Consider, that Christ knowing what his Apostles should need, and what wee all should neede, strength against afflictions; yea, fore-seeing our conflict to come, ordained this most holy Sacrament, for the spirituall helpe of our soules: we must therfore think that by how much greater necessitie we labour, by so much this Sacrament doth exercise more effectually wholesome effects, seeing it is proper unto the Lord to helpe more readily then, when greatest necessitie doth require helpe.

4. Consider, that here the distressed either in body or mind, may apply unto himselfe in particular, the merits of Christs Passion, and raise up himselfe by a comfortable participation

cipation of this holy Myſterie, and ſay, Thou haſt good cauſe to rejoyce (O my ſoule) that the Lord of Majeſtie commeth unto thee, that hee may comfort thee departing this world, and be thy aſſiſtant helpe againſt the aſſaults of Sathan, who endevoureth to draw thee away from the reward of life: continue onely a good will for all; though thou art faint and feeble, though thine enemies be many and mighty, yet, having received divine ſtrength, thou ſhalt ſay, I can doe all things in him that ſtrengtheneth me. Ch. 57.

Caſt all thy hope on JESUS, and thou ſhalt neither be overcome of them, nor put to ſhame. Thou knoweſt well, that the body of a certaine dead man was reſtored to life (2 *King.* 13.) by the only touch of the body of *Elizeus*. If the bones of a dead Prophet had ſo great vertue, that they reſtored one from death to life, and the theeves amazed by the miracle of the thing, durſt doe no evill; what will not the living and glorious body of Jeſus

Ch. 57. ſus doe, entring into thee? I doubt not but it will encreaſe greater might in thee, ſeeing he is God Omnipotent, and Lord of all, and the Devill ſhall be overcome and confounded at his preſence.

O good God, teach mee how I ought to give thankes unto my loving Lord, who ſeeing me in time of need, beſet with infernall Lions, doth ſend me food, not by the Prophet *Habakkuk*, or by an heavenly Angell, but himſelf commeth to be my food, that fainting I receive comfort.

Conſider (O my ſoule) this unſpeakeable mercy. Thou knoweſt thou waſt loved of thy Redeemer in his greateſt extremities, when hee departing out of this life to the Father, did then inſtitute this holy Sacrament for thy welfare. Thou ſeeſt alſo he loveth thee in thy extremities; it remaineth that thou, crying out with the Prophet *David*, *Pſa.* 8. 4. ſay, *Lord, what is man, that thou art ſo mindfull of him?* Or with the Apoſtle, *Rom.* 14. 8. *If I live, I live unto*

unto the Lord: if I die, I die unto the Lord: Whether I live, or die, I am the Lords. Ch. 58.

CHAP. 58.

What he ought to doe, who is upon short warning to communicate, before hee come to the holy Table of the Lord.

HEe who will doe the thing which hee ought to doe concerning this Sacrament, and that which the dignitie of such a Mysterie doth require, must set out a certaine space of time to himselfe wherein hee may performe those things which pertaine to the preparation thereunto.

He shall do very well, if as *Moses* commanded the people, that before they were to receive the Law, they should prepare themselves. So also hee who is now about for to receive the Law of life, should at leastwise make some preparation unto the receiving of the same.

The holy Scriptures doe testifie, that the maids of King *Assuerus*, *Hester*

Ch. 58. *Hester* 2. 12. comming onely into his sight but once in six moneths, prepared themselves with oyle of Myrrh; and other six moneths with certaine sweet odours.

If these did doe this that they might finde favour with an earthly man, what preparation, thinke wee, is required of us, that we may finde favour in the sight of the King of kings?

One of the chiefest praises of the blessed Virgin *Mary*, for which the Angell did commend her, hee sheweth, when he saith; *Thou hast found favour with God*: and ought it to seem an hard and troublesome thing unto us to doe, for so great glory and dignity, that which these women have done for such vanity? With what face, I pray, will we refuse labour; yea, although all the powers and strength of our soules and bodies were to be employed, that we may come at least but into the grace and favour of God? specially, when wee heare that these miserable maides spent their whole life.

life, that they might come into the favour of one mortall man? But because this is an hard thing for us to doe, let us prepare our selves, (as the shortnesse of time will permit) in doing all that which in us lyeth. But if you shall aske me what that is, I answer in a word, a lifting up of the soule to God. Ch. 59.

CHAP. 59.

The manner of communicating used by a certaine Virgin.

In prav. vit. sprit.

BEfore I communicate, I prepare my selfe after this manner; Some two dayes before, I examine mine owne conscience, I humbly confesse me of my sins to God, I am heartily sorry for my sins; when I may not fast, at the least I eat and drinke sparingly.

2 The next morning I beginne sooner then at other times a prayer in my mind; in preparing my mind, I crave the assistance of God, to communicate sincerely, and that he make

Ch. 59. make mee such an one as I ought to be, comming to his holy Table, that this most holy Sacrament may obtain in my heart that fruit which it obtaineth in the hearts of them which worthily communicate.

3. Then I consider how great a thing it is to be partaker of so holy a Mysterie, to receive him whom the Angels adore, the Prophets have desired, the Apostles loved, the Martyrs imitated, and all holy men coveted, with unspeakeable desire to honour, love, and unite them unto him by this holy Sacrament.

4. Moved with this desire, I studie to inflame my soule more largely, by considering Christs unspeakeable love, by calling to minde the manifold graces this Sacrament bringeth with it to the soule of the devout communicant.

5 When I come to communicate, I exercise my heart in these contemplations; first, I call to mind my own vilenesse: secondly, I cast my selfe downe at the feet of Jesus my alone Saviour and Redeemer: thirdly,

thirdly, I make a short confession of my faith, as, *I beleeve in God, &c.* Ch. 59.

6 Somtimes I talke thus with my soule, saying. Behold, my soule thy LORD and GOD, I love him whom thou desirest, account thy selfe happy in receiving him, love him, and desire him to dwell with thee.

7. Lastly, I lay before him all my sinnes and infirmities hid in the depth of my heart, and I most fervently desire, that he would pardon them all, and I purpose earnestly to amend what hath beene amisse, and so with all humble reverence, I come to the Lords Table.

My demeanour after this short forme of preparing my selfe.

AFter this short forme of preparing my selfe, I betake mee to some secret place, that I may talk onely with my Lord, whom I have by faith received into the house of my soule: and first, I set before God the Father, the holy Sacrifice of Christ our Lord, and I set before him

Ch. 59. him whatſoever he hath ſuffered for me, uſing theſe or the like words: Behold (O eternall Father) thy Sonne, whom of thy infinite love thou haſt ſent from heaven unto the earth, that hee might take fleſh of man, be borne in a Stable, fly into Egypt by the perſecution of *Herod*, and ſhould be in great povertie. Behold (O Father) what great things he hath done and ſuffered for mee in the wilderneſſe, in preaching, in faſting, in praying, in journeying, in perſecutions of the *Jews*, in hearing blaſphemies, ſuſtaining injuries and reproaches: all which he ſuffered at the hands of the ungratefull *Jewes*; ſee him betrayed and ſold for thirtie pence. I offer him unto thee (O holy Father) bound in the Garden, led away to *Annas*, beaten and buffeted in the houſe of *Caiphas*, accuſed before *Pilate*, mocked of *Herod*, ſcourged and crucified of the *Jewes*. Behold, (O Father) his head hanging down, his hands and feet pierced thorow, his moſt ſacred ſide opened.

Behold

Behold the heavens and earth mourning after their manner, the ſorrowfull Mother, the deare Diſciples bewailing him, and the ungratefull Jewes by ſo much the more to wax mad againſt him: I offer him unto thee, annointed with Myrrh, wrapped in cleane linnen, buried in a new Sepulchre. Theſe things done, I make an end, prayſing, bleſsing, and giving thankes to God, that hee hath loved us ſo, that he gave his onely Son for our ſalvation. Ch. 59.

2 After this, I turne mee unto CHRIST with all thankfulneſſe for his benefits, and I open unto him, as unto a moſt holy Phyſician, my infirmities, and all my faults, as to a moſt gentle Lord: I open unto him all my defects, into which I am wont to fall, deſiring him to miniſter a remedie, that I relapſe not ſo often, and ſpecially I pray that he would grant me grace to receive him hereafter worthily.

3 I purpoſe to amend, wherein I am wont to offend, and namely,

Ch. 59. I decree to root out ſome one ſin, and in the place thereof to inſert ſome vertue, whereof I have need, that I may alwayes goe forward from better to better; and I humbly pray God his Divine Majeſtie, that he grant me ſtrength to execute that thing.

4 Laſt of all, I diligently keepe my heart all that day, thinking that the LORD reſteth therein as his houſe; wherefore I give my endevour, that I may uſe all modeſtie, as well in ſpeaking, ſeeing and walking, as in all my outward converſation: often I ſay with my ſelfe, This day (O Lord) thou haſt vouchſafed to come unto me a ſinner, this day thou haſt renewed my heart by thy holy Paſſion: I pray thee abide with mee, goe not from me. And ſo applying my ſelfe unto the prayers of the day, I uſe the ſame prayers with greater Devotion then ordinary; I give thankes for all benefits, eſpecially for thoſe received by this moſt high and holy Sacrament.

CHAP.

CHAP. 60.

Certaine briefe Questions and Answers, concerning the blessed Sacrament.

Question.

FOr *what cause doe you receive the blessed Sacrament.?*

Answ. First, that I may observe, and dutifully keepe Christs most holy Institution.

Secondly, that I may shew my selfe a member of that body whereof he is the Head.

Thirdly, that I may receive this soveraigne repast, to the strengthning of my faith, and the health of my sinfull soule.

Quest. *What do you receive?*

Answ. The very body and bloud of Christ, after a most divine and heavenly manner.

Quest. *What profit have you by receiving?*

Answ. Encrease of grace, and love with God and Man, and a pledge of the eternall inheritance purchased for me in heaven.

Ch. 61.

Queſt. *Why doe yee often communicate?*

Anſw. Becauſe my hope is, I am one of God's children, and therefore deſire to come often unto him, as to a loving Father.

Queſt. *After what manner come you?*

Anſw. By Faith and Repentance, having a full purpoſe to ſerve him in holineſſe and righteouſneſſe, all the dayes of my life.

CHAP. 61.

Theſe few obſervations ſhould be obſerved of us before our acceſſe unto the Sacraments of the Lords Supper.

1 YOU muſt ſtedfaſtly beleeve in Chriſt crucified.

2 You muſt humble your ſelfe by a ſerious conſideration of your manifold ſinnes.

3 You muſt thinke Chriſt worketh in you that which His words doe promiſe you.

4 You muſt prepare your ſoule to receive the body and bloud of our Lord Jeſus holily.

5 You

5 You must meditate of Christ's Passion, His Resurrection, and your owne rising againe to a better life to come. Ch. 62.

6 You must give your selfe both before and after this most holy Sacrament, to Prayer, and Devotion.

7 You must apply your selfe to meditation and open unto God the closet of your heart.

8 You must beare sincere affection and love, both to God and Man.

CHAP. 62.

A Dialogue of the most holy Communion, betweene Mundanus *and* Spiritualis; *a worldly man and a spirituall man:*

Wherein is disputed, whether it be better often to communicate, or abstaine from the most holy communion: how and after what manner both may be done; that of love and Devotion; this of humilitie, and reverence.

Mundanus.

I Know not truely what fruit there is by often communica-

Ch.62. ting: for I see thee continue subject unto the same vices thou wert before subject to, and to live as carelessely as thou formerly did'st

Spirit. But I know certainely that by the benefit of often communicating, I have rooted out some evill manners, and unlesse I should often communicate, without doubt, I should be worse and worse, and haply at this houre I should burne in hell-fire.

Mundanus. Whence knowest thou, that thou shouldest be worse and worse?

Spirit. For that I have experience in my selfe, when the time of communicating is at hand, I bethinke my selfe more and more carefully to abstaine, yea, from the least sinnes. Contrariwise, when the time of communicating is farther off, I am not so recollected in minde, I wax also faint in Devotion, I am prone unto vanities and trifles: and if no other profit should come unto my soule, that profit alone

alone ought to bee ſufficient to move mee to frequent this divine Sacrament. Ch. 62.

Mundanus. But I feare not a little, leſt if I come too often to the Lords Table, I make ſhipwracke both of love and feare, for that is wont to fall out by too often uſe and familiaritie.

Spirit. Yea, rather the contrary doth often fall out in this divine dutie. For if by the often and familiar cuſtome and frequentation of the Communion, any imperfection were therein covered, there were juſt cauſe to diminiſh our love and feare toward him, as it commeth to paſſe in humane things: But that thing is not ſo in this holy ſervice: For when hee whom wee receive is a certaine infinite Sea of all perfection, by how much one uſeth this often, by ſo much the more hee declareth his goodneſſe and perfections, and cauſeth that love, feare, and reverence towards his divine Majeſtie doe daily encreaſe.

Ch. 62. *Mund.* Let it be as it is, daily experience teacheth, that the often uſe of a thing, although the beſt, doth breed contempt and loathſomneſſe.

Spirit. But that is in things temporall, and in ſenſuall pleaſures, but in ſpirituall delights, (as St. *Gregorie* hath well obſerved) ſacietie doth breed a deſire, for then the goodneſſe of them is made known: and therefore by how much the more they are poſſeſſed, by ſo much the more ardently they are deſired; whence the heavenly Wiſedome ſaith, *They which eat me do ſtill hunger, and they which drinke me doe ſtill thirſt.*

Mund. But St. *Paul* ſaith, *He that eateth and drinketh unworthily, eateth and drinketh his owne damnation*: but if thou communicate often, it ſeemeth thou thinkeſt thy ſelf worthy: and is not this pride? Thou alſo herein doſt unworthily communicate.

Spirit. As if to communicate ſeldome, doth make a man worthy.

thy. It is not ſo, but heare me; if thou calleſt him worthy whoſe perfection doth equall the worthineſſe of this Sacrament, then no creature, although the holieſt, can be worthy. And if ſuch worthineſſe were abſolutely neceſſary, none ſhould communicate: for that none can attaine perfection equall to the worthineſſe of this Sacrament: yet a man may in ſome ſort be ſaid to be worthy, who, according to the advice of the Apoſtle Saint *Paul*, 1 *Cor.* 11. doth examine his conſcience, and who doth and ſaith with him in the Goſpel, *Marke* 9.24. *I beleeve, Lord help my unbeliefe.* Ch. 62.

Mund. If this be ſufficient, wherefore then did certaine godly men of reverence ſpeake ſo often of effectuall preparing themſelves as they have done?

Spirit. Theſe of humilitie and reverence to this holy Myſterie, have ſpoken indeed of ſolemne preparation (which aſſuredly is meet;) but to the matter in queſti-

Ch.62. on, frequenting of this holy Communion is a moſt ancient cuſtome, wherewith the Church of Chriſt firſt ſprang, as Saint *Luke* the Evangeliſt in the *Acts* of the Apoſtles ſheweth.

Mund. But in the Primitive Church the ferventneſſe of Chriſtians was great, which is not now in us, it ſeemeth more ſafe to abſtaine from often communicating; for if it be otherwiſe, it is in danger that wee come not ſo diſpoſed to communicate as wee ought for to come. The ſafer way is rather to be held then the leſſe ſafe.

Spirit. Yea, the ſelfe-ſame thing, for that ſo great deſire is wanting in us, ought to drive us to frequent this wholeſome Sacrament: For by the Benefite thereof wee may both wax hot, and be ſet on fire in the love of God; For, hee which is cold ought rather to betake himſelfe to the fire, then hee which is hot. So often as one humbleth himſelfe before GOD, and hath a firme faith

faith in CHRIST, and a good intention to live holily, it is commendable. Ch. 62.

Mund. I have often heard the Sacraments are inſtituted of Chriſt, as medicines, but we uſe not medicines often.

Spirit. If a man were ſpiritually ſicke but ſometimes, then the argument were availeable: but whereas wee are in a quotidian of ſinne, and our nature is weake: for, *the juſt falleth ſeven times a day* (ſaith the Wiſeman) our nature therefore often needeth helpe, and ſo the uſe of a ſpirituall medicine. Moreover, whereas this Sacrament is of force to draw away evills, both preſent and to come, from the ſoule, it is better to prevent infirmitie, then to cure it once contracted. Laſtly, there is a great difference betweene corporall medicines, and this ſpirituall: for they onely put away bodily diſeaſes, and often with the evill humours take away the good alſo:

but

Ch. 82. but this onely bringeth to the ſoule grace, ſtrength, and other heavenly gifts; and therefore theſe, ſeldome, this often, is to be uſed. Adde, that for the moſt part, bodily medicines are bitter and loathſome, to the intent, that as ſeldom as may be wee uſe them; but this is ſweet and delightfull, and therefore God would that it be often received of us.

Mun. But thou canſt not deny, To abſtain from the holy Communion for reverence ſake unto ſo great a Sacrament, to be of modeſtie, and agreeable to vertue.

Spirit. I deny not, but that to give reverence to it is an action of modeſtie: yet this I ſay, that to frequent this Communion of devotion, and deſire of uniting ones ſelfe with Chriſt is a better action; becauſe this ſpringeth of love, but that of feare; and it is manifeſt to all, that love is better then feare: wherefore it argueth a religious minde to communicate often.

Mund. But I am unworthy ſo to doe.

Spirit.

Spirit. Wherefore? Ch.62.

Mund. Becauſe I fall daily into many ſinnes.

Spirit. If ſins detaine thee, then ſhouldeſt thou never communicate, becauſe thou never ceaſeſt to ſin.

Mundan. But, communicating ſeldome, I have more time to examine my ſelfe.

Spirit. Thou art deceived: for, ſeing our nature is prone to evill; by how much the more grievouſly ſinnes raigne in it, by ſo much the harder they are to be gone: for a crooked tree, the longer the turning thereof is deferred, by ſo much the more hardly, and with greater paine it is made ſtraight. Wee are as water; though it bee ſometimes heate, yet naturally it will wax cold againe: we are as an inſtrument, which ſet aſide, it will grow out of tune againe.

Mund. I do not well underſtand what this my errour is: for I ſee daily with mine eyes, thoſe which often communicate, to come coldly and without devotion, and, as it were,

Ch. 62. were, customarily to the holy Table, and no more adoe: But they which come seldome, come with farre greater devotion and reverence, as it seemeth to me; wherefore it is better to communicate seldome then often.

Spirit. First, that is untrue *Mundanus*, which thou affirmest, yea, rather many of them which come so seldome, come most coldly and without devotion, without feeling of love, rather indeed of custome and constraint, then of pious affection.

Mund. If it be better to communicate often then seldome, how commeth it to passe that this often communicating is not praised of some learned men?

Spirit. I never read nor heard of any learned man, endued with pietie and judgement, that ever reprehended this action, so holy so profitable, so acceptable to God: but that it is dispraised of some carnall men, it is no marvell: it is no disgrace to the Sunne, though Bats

Bats and Owles cannot endure it. Ch. 62.

Mund. You say true: I acknowledge that it is more safe, often to strengthen the soule with this heavenly food, but I doe it not, lest I give occasion to the world, of whom those that often communicate, are had in derision.

Spirit. If in this matter thou wilt have a regard of the world, then thou hast not onely lost thy soule but also thy wit. Art thou ignorant, that it is the property of the world to fly from all spirituall things, to favour the wicked, and speake evill of the good?

Mund. As long as wee are in this world, wee ought to frame our selves, and conforme our manners to the world.

Spirit. But that is manifest foolishnesse: If the world be one of thy three capitall enemies, how mayest thou apply thee to it, and obey the will thereof, without manifest and apparent ruine? Know'st thou what it is to abstaine from the sacred Communion, for the obloquies

Ch. 62. obloquies of the world? No other thing then to be ashamed, and to account it a reproach, if thou art a good Christian, and endued with vertue; wherefore, and worthily too, may Christ be ashamed to receive thee into heaven.

Mund. If I should often communicate, I must repent often, become a good example unto others, keepe me at home, cast off all recreations; which were to take away all my libertie from mee, and so I should pine away, and wax old before my time.

Spirit. Although thou communicatest but once in a yeare: thou art bound to repent, to give good example to others: neither art thou ignorant, how great a sin it is, to give a scandall to others. And the often communicating doth not take away Recreations, but doth allow them, so they be lawfull and honest. In that thou sayest thy libertie is taken away, it is not true; for, if thou doest thinke any thing forbidden, lawfull unto thee not

not communicating, thou art deceived: for, whether thou communicate often or ſeldome, thou art bound to abſtaine from ſins. He which for Recreation offendeth his Creator, loſeth true libertie, when he maketh himſelfe a ſervant to ſin; yea, he loſeth true joy, which ſpringeth of a good conſcience, *which* (ſaith *Solomon*) *is a continuall feaſt*, and in a feaſt there is joy; and this the fooliſh world doth not underſtand. Ch. 62.

Mund. To the receiving of this moſt holy Communion, it is required that a man be of a quiet mind, which cannot be commonly brought to paſſe, for the adverſities and perturbations of this life.

Spirit. Yea, rather the afflictions of this life, and this wretched place of exile ought to drive us to communicate often. For amongſt the effects of this heavenly food, this one is mentioned, that it giveth ſtrength in adverſitie, as the Prophet ſignifieth, when he ſaid: *Thou haſt prepared a Table in my ſight*

Ch. 62 *ſight, againſt thoſe that trouble mee,* *Pſal.* 23. 5.

Mund. If I did perceive, I were called of God extraordinarliy to communicate often, I would willingly obey.

Spirit. I pray, when thou commeſt to thine ordinary prayers, when thou goeſt to Church, doeſt thou perceive thou art called of God extraordinarily?

Mund. No.

Spirit. Why then doeſt thou theſe things?

Mund. For that they are commanded me in the Word of God, and ſeeme to me good things, and are laid downe as parts of Gods worſhip.

Spirit. But the holy Communion without queſtion, is a part of God his worſhip, and commanded in his Word, and is ſo profitable, as it is called of the Church, the pledge of future glory.

Mund. Howſoever the matter is, to ſay truth, I dare not come often to this heavenly Table, by reaſon

reaſon of my manifold imperfections that I often fall into. Ch. 62.

Spirit. It hath beene anſwered to this before: either thou deſireſt to be delivered from theſe imperfections, or not to be delivered. If thou deſire not to be delivered: thou art inſenſible of thy diſeaſe, and diſeaſes which cauſe obſtupefaction are dangerous. If thou deſireſt to be rid of them, this moſt holy Sacrament, received with due preparation, will miniſter ſuch ſtrength, that thou maieſt by little and little remove them well.

Mund. I yeelde to thy reaſons, and would gladly communicate, but I feele no devotion.

Spirit. Perchance thou thinkeſt, thou haſt no Devotion unleſſe thou ſhed forth teares: that is not abſolutely neceſſarie, neither in theſe conſiſteth all Devotion: the teares of the heart may ſuffice, that is, ſorrow for thy ſins paſt, and a purpoſe to prevent thoſe to come. Moreover, hee is called devout, who in all things conformeth himſelfe

Ch. 62. himselfe unto Gods will; wherefore I would not that thou shouldest therefore abstaine, because teares and sighes are wanting; for these are not alwayes required. GOD giveth them to whom hee pleaseth.

Mund. To say what I thinke, and that I may confesse a truth, thou hast plainely perswaded mee, that it is better to communicate often, then seldome: but one thing yet remaineth, I am loath to acknowledge my sinnes.

Spirit. If wee acknowledge our sinnes, God is just to forgive us our sinnes, 1 *Joh.* 6.1.

Mund. Many businesses doe occurre, which hinder this so waighty a matter, I meane the worke of repentance.

Spirit. This is the temptation of the Divell, who, that hee may spoile thee of the fruit of this Divine Sacrament, causeth that Repentance seemeth troublesome unto thee, and the whole preparation to the holy Communion.

Further-

Furthermore, busineſſes doe not hinder good workes: the buſineſſes of greater moment, are to bee preferred before the leſſe. There is time to diſpatch earthly affaires, but heavenly are far above them: When the Sonne of God ſtandeth and knocketh at the doore of thy heart, open unto him, let him not knocke in vaine. To conclude, remember that the kingdom of heaven ſuffereth violence: whence we ſee, we muſt labour to attaine the ſame. Ch. 62.

Mund. It is even ſo, I muſt needs confeſſe I am overcome: wherefore my reſolution is, with Gods good grace, to repaire often to the bleſſed Sacrament.

Spirit. Then ſhalt thou doe that which appertaines to a Chriſtian to doe.

CHAP.

Ch. 63.

CHAP. 63.

Another Dialogue, wherein is discussed the Doctrine and benefit of the blessed Sacrament.

The Speakers.

Catechumenus. Doctor.

Catechumenus.

I Desire to be instructed in the Doctrine of the holy Sacrament.

Doct. I confesse thou mayest well desire to be instructed in this Doctrine, for it is a divine Doctrine; the more I consider of it, the more I admire the excellencie thereof, which to me is more then words can expresse.

Catech. I can be content to submit my selfe to the judgement of the learned, without curious questioning.

Doct. Thou sayest well, for my part, I had rather by far commune with the humble minded in this Doctrine, then any other that is over-curious. The goodnesse of God

God herein ſhould with reverence be admired. Ch. 63.

Catech. I reſt ſatisfied in this caſe; but I would learne of you, what might move mee to love the giver of ſo great a gift.

Doct. Thou ſpeakeſt religiouſly; for words of devotion in this caſe are ſweeter then honey, or the honey-comb. Now, the means to love the Author of this gift, is, to conſider his bounty, how he doth herein offer himſelfe unto thee, and all the benefits of his bleſſed Paſſion.

Catech. I am moved with incredible joy, to thinke of the innumerable benefits I receive hereby, and it ſtirreth mee up to reverence and joy.

Doct. It may well doe ſo, for what joy is here offered unto the faithfull, the faithfull doe finde: what may they not hope for at his hands, who hath given himſelfe unto them? what provokements to love and hope wee have hence, there needs no long diſcourſe to manifeſt and ſhew the ſame.

Catech.

Ch. 64.

Catech. I acknowledge my ſelfe ſatisfied, beſeeching God to make me a dutifull Receiver of this moſt holy myſterie, even for his mercies ſake, *Amen.*

Doct. To be a dutifull receiver, thou muſt before and after receiving give thy ſelfe much to prayer, and obſerve other duties appertaining unto a carefull Chriſtian.

CHAP. 64.

A Prayer before the receiving of the Communion.

O God, the Creator of all things, omnipotent Father, whoſe beginning had no beginning, whoſe end doth exclude all end; whom all things do acknowledge their Author: I miſerable and unworthy ſinner, now about to repaire to the high Feaſt of our *Lord* and *Saviour Jeſus Chriſt*, have a troubled heart, a ſoiled body, a polluted tongue, a wounded conſcience: I am greatly amazed, and I know not what to chuſe; if I come not, I fly life; if I come unworthily, I procure damnation.

nation. O high Divinitie! O feare-full Majeſtie! O pious Mercy! whither ſhall I goe? or whither ſhall I fly? O wretch that I am, what ſhall I doe? *I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſonne*: all ſorrowfull and ſighing, I ſtrike my breaſt, and groaning, ſay, Woe is me vile ſinner, I have loſt that which appertained to a ſonne, but thou ſtill haſt that that belongeth to an indulgent father: pardon therefore, O Father, pardon O moſt gentle Father, me thy prodigall ſonne, though late returning; reach out thy hand of mercy from on high, and receive me in peace and favour, which liveſt and raigneſt God from everlaſting, *Amen.* Ch. 64.

Another prayer before the Communion.

OMnipotent and mercifull God, behold I, an unworthy ſinner, doe come to the moſt holy Sacrament of the body and bloud of our Lord Jeſus Chriſt; I come (I ſay) as

Ch. 64. the ſicke man to the Phyſician, as the uncleane to the Fountaine of mercy, as the blinde to the light of eternall brightneſſe, as a poore begger to the King of glory, as the naked to the LORD of heaven and earth, as the needy to the riches of heaven and earth. I beſeech the abundance of thy pitie to heale mine infirmitie, to waſh my fouleneſſe, to enlighten my blindneſſe, to enrich my povertie, to cloath my nakedneſſe, that I may receive thee the bread of Angels, the King of kings, and Lord of lords. Grant that I may receive thee with ſuch reſpect and reverence, with ſuch contrition and feare, with ſuch faith and puritie, with ſuch a purpoſe and humility, as it is expedient for the health of my ſoule.

O Lord and Father, give to mee (I beſeech thee) an unworthy ſinner, not onely to receive the Sacrament, but the vertue of the Sacrament. O moſt gentle God, grant me to receive the body and bloud of

of thy onely begotten Sonne, that I may be incorporated into his mysticall body, and be accounted as a member of the same. O most loving Father, grant mee to receive thy dearely beloved Son, and that whom I now receive, as it were covered with a vaile, I may one day behold in glory, who liveth and raigneth with thee and the Holy Ghost, one GOD, world without end, *Amen.* Ch. 64.

A Thanksgiving after the Communion.

I Yeeld thee thankes, O Christ Jesu, for thine ineffable love, that by thy death thou diddest redeeme mankinde. I beseech thee suffer not thy body to be broken, and thy holy bloud to be shed in vaine for mee, but with thy blessed body feede my soule, with thy bloud quicken my spirit; that, encreasing by little and little, I may become a fit member of thy Church, which is thy mysticall

Ch. 64. body; and grant that I never depart from that holy league, but may continue therein, ſerving thee in holineſſe and righteouſneſſe all the dayes of my life, *Amen.*

Another thanksgiving after the Communion.

WHAT tongue, or what minde is able to give thee ſufficient thankes (O Lord Jeſus) for thy ineffable love towards us? who to redeeme man, didſt become man: thou tookeſt upon thee all the injuries of our condition: and laſt of all, as a Lambe without ſpot, waſt offered upon the Altar of the Croſſe: all was to reconcile us to thy Father. And not content with this thy bounty towards us, but, leſt the memorie of ſo great love ſhould decay, thou ſitting in heaven, doeſt by thy holy myſteries refreſh our ſoules here in earth.

David, to ſhew his love to *Jonathan*, did honour his ſon by receiving him unto his Kingly Table:

ble: but how haſt thou honoured us, who haſt made us partakers of thy heavenly Table? for which thy holy name be praiſed now and for evermore, *Amen.* Ch. 64.

Jaculatory or ſhort prayers to bee uſed after the receiving of the holy Communion.

O My Lord, who art worthy of infinite love and glory, I humbly repent mee that I have offended thy divine Majeſtie, I fully purpoſe to offend thee no more, yea, though I ſhould die.

Merciſull and loving Lord, I execrate and deteſt my ſinnes paſt, I reſolve to ſinne no more in that manner, though I ſuffer all the labours of the world.

It diſpleaſeth me, O King of infinite greatneſſe, that I offended thee; from henceforth I ſacrifice my ſelfe unto thee, and I purpoſe to diſpleaſe thee no more.

I am ſorry, O my Creator, for my great ingratitude; I will rather breake off from all the deſires of the

Ch.64. world and the flesh, rather then commit that which shal offend thee.

O thou which art the Author and preserver of my life, I detest all works of sinne, because they offend thee, I firmely purpose not to commit them againe.

My most faithfull protector, it repenteth me that I have done evill in thy sight; from henceforth I will do mine endeavour to abstain from sinne.

I would not, O Lord, provoke thee to anger any more for all the riches in the world, yea, though I were to suffer a painfull Martyrdome.

I have gone astray, O infinit and eternall good of my soule, I have departed from thee, for which I repent me; I will not depart from thee any more, but will serve thee with all faithfull service.

O infinite goodnesse, I would to God I had never so displeased thee, I will never more returne to the vomit of sinne, but I will bethinke me how I may please thee.

O mercifull Lord, thou which madest

deſt *Zacheus* of an Uſurer, to becom a juſt man: Thou that madeſt *Matthew* of an extortioner, a contemner of the world; be merciſull unto me, who do deſire nothing more then truly to ſerve thee, for the time to come. Ch. 64.

When the great Patriarch *Abram* had obtained the victory againſt his enemies, the King of *Salem*, whom we call *Melchiſedech*, for a thankſgiving he offered Bread and Wine unto *Abraham*, and withall to refreſh his ſouldiers.

Wee have offered unto God, in the celebration of the Lord's Supper, our ſoules and bodies as a reaſonable ſacrifice to ſerve him; here alſo wee receive refreſhing againſt our ghoſtly enemies.

God taught his people to eat the figurative Lamb in haſt, and forthwith to get them out of Egypt: we ought by the Figure to diſcern that which was figured, and without delay to get us from the Egypt of a ſinfull life.

In the fifth of the *Canticles* and

Ch. 65. the third *verse*, the Spouse saith, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?*

In like manner may the faithfull soule say, *I have put off a sinfull course of life, how should I put it on againe? I have repented mee of sinnes committed, how should I commit them againe?*

Lord, grant me the assistance of thy grace, that the rest of my life may be pure and holy, so that at the last I may come to thine everlasting glory, *Amen.*

CHAP. 65.

Causes why the daily Communion or the celebration of the Lords Supper, every Sabbath day is not now in use, as it was in the Primitive Church.

1 FOr that this was a precept of the Church, as *Origen* and Saint *Jerome* doe testifie, like as that was of forsaking temporall riches: or temporary, or as fit for that age of the Church.

2 For that it was agreeable to the small number of Christians: so that

that this custome did by little and little decrease, as the number of Christians daily multiplied. Ch. 65.

3 For that those times, were times of persecution, and therefore the Christians lived in a continuall farewel (as it were) from the world.

4 for that the charitie of those times far exceeded ours that now live; to wit, love to God and men: they would have lamented their estate, if that their daily bread should have become a yearly bread.

5 For that they then had a more feeling of the effects of this holy Sacrament: to wit, how it did *minuere sensum in minimis peccatis*, and how it did *tollere consensum in gravioribus*, as S. *Bernard* speaketh, Take away the sense in lesser sins, by not committing them at all, and consent in greater.

6 For that the perfection of Christians in the Primitive Church was far greater: and therefore, assuredly, the more often a Christian doth repaire to the holy Communion, the greater is his perfection,

Ch. 66. and the nearer he doth come to the piety of the ancient Christians.

CHAP. 66.

An exhortation unto the holy communion, moving every devout Christian to repaire often unto the same.

I Hope (gentle Reader) thou perceiveſt well (by that which hath been formerly ſpoken) how much more excellent and profitable a thing it is, often to receive the moſt bleſſed Body of Chriſt in the Euchariſt, then to abſtain from a meat ſo healthfull and nouriſhing unto life. One thing yet remaineth, that thou throughly regarding the unſpeakeable favour and bounty of ſo great a King, ſo cheerefully, and ſo bountifully calling thee to his marriage-feaſt, when hee ſaith; *Take and eate, this is my body*: And againe, *Doe this in remembrance of me*, ſhoul'dſt therefore with all ſpeede and often repaire unto this banquet, leſt thou fall into the fault of ingratitude, and be ſhut out of the Kingdome of

of heaven (as thoſe were, who are mentioned in the Goſpel to have beene bidden to the wedding dinner) if thou abſent thy ſelfe, thinking to excuſe it. Ch. 66.

This is the marriage Feaſt of the King of Heaven: the banquet is ſpirituall, whoſe Bread doth ſtrengthen mans heart, and whoſe wine doth enflame the ſoule with heavenly joy: and the meate whereof is the fleſh of CHRIST, ſaying, *My fleſh is meate indeed.* This is that healthfull food of Angels ſent downe from heaven, having in it all delight and ſavourie ſweetneſſe. This is that fat Bread which giveth pleaſures for a King. This is the moſt plentifull Bread of good nouriſhment above all that the earth yeeldeth. This is the bread of the offering of the firſt fruits. This is the bread ſignified as well in the Cakes which *Abraham* did ſet before the Angels, as alſo in the Shew-bread: and this was likewiſe deciphered in the Bread and

Ch. 66. and Wine which *Melchisedech* brought forth. Lastly, this is that Bread baked upon the coales, in the strength whereof, *Elias* did walke forty dayes and forty nights unto *Horeb* the Mount of God. This is that tree of Life, planted by Almighty God in the middest of the earthly Paradise, whose fruit being eaten, would preserve bodily life. This is that Paschall Lambe without spot, by whose bloud strucken upon the two postes, and the doore cheeks, the Children of Israel were in times past delivered from the hand of the Angell that smote the Egyptians. This is that Kid which *Manoah* offered unto the Lord upon the Stone. This is also that honeycombe, which *Jonathan* dipping the tip of his Rod therein, did put to his mouth, and his eyes were enlightned. This is also that large flowing streame of water, which suddenly issued out of the Rock, after that *Moses* had stricken it with his Rod.

Come freely therefore to this most sweet banquet of Christ Jesus,

sus, wherein is promised unto thee most assured life and salvation: For, if the garments of Christ, and if napkins and partlets brought from *Paul*, did even with the least touch thereof give health, how much more then shall the very body of Christ, being worthily received, deliver thee from all thine infirmities, and wicked affections? If at Christ's onely word, *Lazarus*, having bin foure dayes in the Grave, was raised up from the dead, how much more shall Christ's body, being eaten of thee, give life unto thee, and purge thy conscience, quickning thee from the death of sinne? Ch. 66.

Oh therefore (faithfull soule) if thou bee uncleane, come to the fountain of puritie: if thou be hungry, come and feed of the bread of life, which fadeth not, and filleth the hungry soule with goodnesse. Art thou sicke? this will be a most soveraigne medicine for thine infirmitie. Hast thou an issue whereof thou canst not be cured by the Physicians?

Ch. 66. Phyſicians ? touch thou in full aſſurance of faith (as did the woman in the Goſpel, ſicke of the flux of bloud) the hemme of Chriſt's garment, even the moſt bleſſed Sacrament, and thine iſſue ſhall be ſtaid. If thou feele thy ſelfe to be ſtung by the Serpents of perverſe temptations, looke upon that brazen Serpent, in which there was no poiſon, even Chriſt hanging upon the Croſſe. Doeſt thou make thy moane, that thou art blinde, weake, and lame ? Thou muſt then remember that ſuch are bidden to the Supper of the great King, and are compelled to goe in. But thou wilt ſay, I am wavering (alas) and unconſtant : yea, but this bread doth ſtrengthen the heart of man. Art thou ſorrowfull and in perplexitie ? this Wine doth make joyfull the inward man. Doe many things trouble thee ? cleave faſt to him who calmed the waves of the ſea when they were troubled. Goeſt thou aſtray from thy Lord and Maſter ? yet maieſt thou walk

in

in the ſtrength of this meat, even to the Mount of God. Ch. 66.

Theſe wonderfull things doth the Holy Ghoſt in the Scriptures, and the holy ones of GOD being inſpired by the Holy Ghoſt ſpeake of, this admirable Sacrament, whereof Saint *Cyprian* in his Sermon of the Lords Supper, moſt learnedly and religiouſly writeth: This unleavened Bread which is the true and ſincere meat, doth by the Sacrament ſanctifie us, by the receiving of it it doth enlighten us with faith, and confirmeth us with truth towards CHRIST. Therefore let all thoſe, which love the Lord's Paſſion, come unto this moſt wholeſome Bread, and let them not feare to eat of this moſt ſweet *Manna*, ſo often as they can, whereby they may bee made able to paſſe through the wilderneſſe of this world, without danger of their life. Let him not feare to eat of this healthfull bread, whoſoever deſireth to have his heart

made

Ch. 67. made ſtrong in the Lord, that hee may overcome all thoſe moſt wicked enemies, the Devils, which daily lye in wait, to hinder our ſalvation. Let no man make doubt, ſo often as poſſibly hee can, to eat of this moſt ſweete, delightfull, comfortable Bread, which was made in the wombe of the Virgin, and baked upon the Altar of the Croſſe, in the ſtrength whereof wee ſhall be made able in forty dayes and forty nights (that is to ſay, in the ſhort time of this tranſitorie life) to walke, not onely to Mount *Horeb*, which ſignifieth a Deſart, but even to Mount *Tabor*, which is the brightneſſe and glory of God.

CHAP. 67.

Of the ſpirituall hunger wee have, or ought to have; often to communicate, and inducements unto the ſame.

1 COnſidering our great neceſſitie.

2 The

2 The great profit that doth hereby come unto us. Ch. 67.

3 The admirable ſatiety it yeeldeth unto the diſtreſſed ſoule.

4 For that it inciteth to the ſtudie of pietie.

5 For that it enlighteneth the underſtanding.

6 For that it addeth ſtrength to our weakeneſſe.

7 For that it maketh glad the conſcience.

8 For that it is our *viaticum*, our refreſhing towards the end of our journey.

For the affecting of the conſcience, three things art principally to bee thought upon in the very time of communicating.

1 THe eternall love wherewith God the Father loved us, when as yet wee were not, and provided all things neceſſary for us.

2 The ineſtimable love of God the Sonne, who gave himſelfe for us.

3 The unſearchable love of God the

Ch. 67. the Holy Ghost, that every moment doth preserve us.

Christian considerations to be thought upon by every one of us, both before and after the holy Communion.

Before.

1 THat wee call to minde, that as Almightie God appeared to *Moses* in the burning bush: so doth hee also to them whose hearts are inflamed with the love of him.

2 That if in the Law so many purifications were used, then in purifying our hearts under grace much more is required.

3 That if *Solomon* tooke such care to build a Temple for the Ark of the Lord: what care ought there to be for the Lord himselfe of the Arke?

4 That the foure questions proposed unto *Jonah*, *Joh.* 1. 9. The first, *quod opus tuum*, what is thy worke, or trade? The second, *quæ terra tua*, what is thy countrey?

The

The third, *quo vadis*, whither goest thou? The fourth, *quis populus tuus*, what is thy people, or with whom livest thou? That these questions, I say, proposed to *Jonah*, every devout communicant ought to propose unto himselfe: as thus, Ch. 67.

What is thy worke? to doe the will of God, or thine owne will? What makest thou thy countrey? Heaven or earth? Whither goest thou? after God, or the world? What is thy people, with whom thou conversest? are they good or evill men?

After.

FIrst, to be carefull not to receive the grace of God in vaine 2 *Cor.* 6. 1.

Secondly, to resigne or consecrate the rest of our life to serve God, according to that rule of the Apostle, *Rom.* 6. 19. *As you have yeelded your members servants of unrighteousnesse unto sinne: even so now yeeld your members servants unto righteousnesse.*

Thirdly,

Ch. 68. Thirdly, that thou weigh with thy ſelfe, the reaſons why thy life is to be dedicated unto GOD, of whom thou haſt received a life of nature, a life of grace, and an aſſured hope of a life of glory, in the world to come.

CHAP. 68.

Devout conſiderations to be uſed after the receiving of the holy Sacrament.

CONſider with what honour thou art proſecuted by receiving this holy pledge, in regard whereof all earthly honours are to be contemned.

2 Conſider whileſt thou doeſt communicate, thou art become a Temple of the Holy Ghoſt; And that if *Solomon* ſo much rejoyced when hee ſaw the building of the Temple finiſhed, which was but a materiall Temple, haſt thou not cauſe much more to rejoyce in this Temple, which is ſpirituall? In this Temple thou oughteſt often to praiſe God, and, caſting out evill thoughts, ſay, *This my ſoule*

is

is now become an house of Prayer. Ch. 68.

3 Consider that thou by often receiving, doest become a living sepulchre of Christ: thinke if thou had'st beene present when hee was taken downe from the Crosse, and beleeving he was thy Saviour, surely thou wouldest have been glad to receive his blessed body into thine house.

Meditations accommodated to the severall parts and petitions contained in the Lord's Prayer, which Prayer is wont to be praied after our receiving.

Our Father.

O My Father, what wilt thou I aske of thee, being an evill sonne? Behold, I aske of thee the Spirit of thy Son, that without servile feare, and with much confidence, I may receive thee, unto the unspeakeable comfort of my soule.

Which art in heaven.

LORD give mee a taste of that felicitie which all thy Saints enjoy with thee in heaven, that from henceforth I savour not earthly things,

Ch. 68. things, but heavenly, or things on high.

Hallowed be thy name.

Give me grace, that for this benefit I may give thee laud and praise, and sanctifie thy Name: grant that in all my actions, I may seeke not mine owne, but thy glory.

Thy Kingdome come.

Evermore reigne in my heart, which I doe offer unto thee for a gift; let not sin, let not the flesh, let not the dominion of Satan rule there, but thy grace onely.

Thy will be done in earth as it is in heaven.

Teach mee to doe thy will, readily, willingly, joyfully, as thy Saints doe the same will of thine in heaven.

Give us this day our daily bread.

I beseech thee, O LORD, to grant me an ardent desire towards this holy Sacrament, the true bread of Angels.

Forgive us our trespasses, as we forgive them that trespasse against us.

Give me remission of all my sins past,

past, an hatred of the same, and a readinesse for the love of thee for the time to come. Ch. 68.

And lead us not into temptation.

Give me grace to withstand the temptations of my ghostly enemie, and, both in adversitie and prosperitie, evermore keepe constancie of mind, that mine enemies prevaile not against me.

But deliver us from all evill.

Deliver us from all our sins, that wee may be presented unto thee, and unto thy service.

For thine is the kingdome, the power, and the glory for ever and ever, Amen.

Thou, O Lord, art worthy to receive honour and praise, and dominion for evermore, *Rev.* 4.11.

Of the vigilant care that a Christian ought to have of not falling away from a good and godly course of life.

CONcerning the sinne of relapsing or falling away from a good and godly course of life, wee are first for to consider, that he who doth

Ch. 68. doth truly repent, doth ſo bewaile his evils paſſed, that hee doth fully purpoſe not to commit them againe, and that a vaine repentance is that, (ſaith Saint *Auguſtine*) which the ſame fault following doth defile. The lamentations for former ſins are not effectuall, if the ſame ſinnes are iterated. Wilt thou be a true penitent? then ceaſe from ſin. Take heed thou ſay not, I cannot abſtaine from ſin: God is faithfull, who will not ſuffer us to be tempted above that we are able, 1 *Cor.* 10. 13. *Non poſſe prætenditur, non velle in cauſa eſt.* Wee are not able to reſiſt; ſinne is pretended, we are not willing is the cauſe: So Saint *Auguſtine.*

Secondly, wee are to conſider that the ſumme and complement of all vertue, doth conſiſt in perſeverance: not he that runneth, but hee that runneth unto the end attaineth the prize, 1 *Cor.* 9. 24.

Thirdly, let us call to minde by whoſe inſtinct and motion wee began this good worke, and that the end thereof was to ſerve him.

Fourthly,

Fourthly, who it is that would have us leave it off, to wit, the profeſſed enemie of our ſoules. Ch. 68.

Fifthly, that evill men doe often perſevere in evill, how much more ſhould wee perſevere in good?

Sixthly, that for want of perſeverance, an Angell loſt heaven, *Adam* loſt Paradiſe.

Seventhly, or laſt of all, by perſeverance we come to bleſſedneſſe; *Bleſſed is he that continueth to the end, he ſhall be ſaved, Mat.* 24. 13.

A prayer to obtaine perſeverance.

O Lord Jeſus Chriſt, our moſt perſeverant Love, thou which alwayes loveſt thine, unto the end thou loveſt them, thou hanging upon the Croſſe, did'ſt ſay, *It is finiſhed*, thereby giving us a moſt excellent example of perſeverance: make us, O Lord, (in the ſervice wee have undertaken to ſerve thee) that wee may ſay, with the Apoſtle, *We have kept the faith*: And, with holy *Job*, *Wee will not depart from innocencie whileſt wee live*: And, with *David*,

Ch. 6 *Thou, O Lord, hast kept us from our youth up, forsake us not in our age*; but good Lord continue with us unto the end, and at the end, *Amen.*

CHAP. 69.

Unto a fruitfull receiving the holy Sacrament, three things are required:

1. Puritie of minde:
   1. That thou bee sorrie for sinnes past, and intend to abstaine from such and such sins hereafter.
   2. That thou lay aside all hatred, for it is a Sacrament of love.
   3. That thou remember who hath said it, *Bee yee holy, as I am holy, Levit.* 19. 2.

2. A right intention that thou communicate:
   1. Not of custome onely.
   2. Not to please men.
   3. Not to appeare outwardly holy.

3 Actuall

3. Actuall devotion:	1 That thou endevour to pray unto God without distraction.	Ch. 69.
	2 That thou beest spiritually affected towards CHRIST his holy institution.	
	3 That thou come with all humilitie and devout reverence.	
After receiving the holy Communion,	1 Give thankes to Christ, that he hath vouchsafed to come under thy roofe.	
	2 Be carefull more and more to worship him.	
	3 Beseech him never to depart from thee; pray him to continue with thee alwayes, even unto the end, So be it.	

Ch. 70.

CHAP. 70.

An admonition to the godly Reader, concerning the controverſie about the holy Euchariſt, againſt ſundry reaſons of Cardinall Bellarmine.

1 WHereas every queſtion in a caſe of Faith (godly and devout Reader) ought to ſtand forth at the Tribunall of Holy Writ, and there to be judged: Let it not ſeeme ſtrange unto any, if as once *Paul* appealed unto *Ceſar*, ſo wee by courſe allowable in law, doe (evermore due reſpect had unto the authoritie of the ancient Fathers) in the firſt place, and that by good right, make our appeales in caſes of controverſie unto the holy Scriptures. For why? In theſe wee not onely finde the truth ſafe and ſound, notwithſtanding all the devices of evill men, endevouring to corrupt the ſame, yet ever the ſame, and ſo confirmed by the conſent of the Church, but alſo the meanes of ſeeking

king not the ſame truth: which if we follow as the beſt guide, we cannot ſlip, erre, or be deceived. Ch. 70.

2 Now the meanes of ſeeking out the truth, may ſeeme by that of the Prophet *Jeremie*, or by him, in whom the Prophet ſpake, to be thus laid forth; *Aske, or enquire for the old way, it is the good way, walke in it, Jer. 6. 16.* Our Lord and Saviour in the Goſpell, in his reply to the Pharaſees tempting him, *Why did Moſes give them a Bill of divorce?* Anſwer. *Moſes did it for the hardneſſe of your hearts, but from the beginning it was not ſo.*

Whence it appeareth, that by the old way wee come unto the good way, by obſerving the firſt Inſtitution wee finde out the true Inſtitution; all that are in doubt, all that erre, may by this meanes more eaſily come for to attain and enjoy the ſame. When Almightie God promiſed unto the people of Iſrael, by the before-named *Moſes*, a forme of framing the Tabernacle and the appurtenances there-

Ch.70. of, *Looke* (ſaith hee unto him) *that thou make it after the faſhion that was ſhewed thee in the mountaine*, *Exod.*25.40. The Prophet *Iſaias*, to withdraw the people from their Diviners and South-ſayers, cryes out, *To the Law and to the Teſtimonie*, *Eſay* 8. 20. When Chriſt caſteth out buyers and ſellers out of the Temple, *Luke* 19. 45. hee citeth that of *Jeremie* 7. 11. *My houſe is the houſe of Prayer, but you have made it a denne of theeves.* The Apoſtle Saint *Paul* in 1 *Cor.* 11. ſetting downe unto them the true manner of celebrating the Lords Supper, ſaith, *For I have received of the Lord that which alſo I have delivered unto you.* If at any time the Fathers were in doubt concerning points appertaining to faith, by and by they repaired to the Oracle of the Scriptures: ſo Saint *Ambroſe*, Let the Scripture be asked: ſo St. *Auguſtine*, Let us aske Saint *Peter* and Saint *Paul.*

By this wee ſee the meanes of ſeeking

ſeeking out the truth, which is, how that the Fathers looke backe to the Apoſtles, the Apoſtles to Chriſt, Chriſt to the Prophets, the Prophets to the Law, the Law to the firſt patterne upon the mount. Ch. 70.

3 Now of long time, yea, too too long (O holy Chriſt) have wee Chriſtians contended about thy holy Inſtitution: from the Fathers to thy Apoſtles; yea, (O bleſſed Saviour) wee come with all reverence, and let us come hand in hand, to conſider the firſt patterne, inſtituted by thy ſelfe, *Mat.* 26. 16. *Mar.* 14. 12. *Luke* 21. 19.

And here firſt let the devout Chriſtian call to minde, that hee that ſaid of the bread, *This is my body*; and of the wine, *This is my bloud*, ſaid alſo of St. *John* the Baptiſt, *This is that Elias*; and of himſelfe, *I am the doore, the true Vine, &c.* Theſe, *Receive my Covenant in your fleſh. By Baptiſme wee are buried with him. Being many, wee are one bread, one body*, are uſuall phraſes in holy Writ.

Ch. 70. 4 Againe, what more meet then in a ſpirituall food to admit a ſpirituall ſenſe; *Wee did all eat of the ſame ſpirituall meat* (ſaith the Apoſtle) 1 *Cor.* 10. 3. Was it not given after Supper, and in ſmall quantitie? It is the Spirit, it is the Spirit that giveth life. I goe forward, but, by the way, this pious conſideration, gathered out of the words of Chriſt our Saviour concerning his owne inſtitution, doth eaſily ſhew that to be the nouriſhment of our ſoules, which is delivered in the Lords Supper, and doth withall manifeſt the great excellencie thereof.

From the words of Chriſt I come unto the Apoſtle Saint *Paul*, a good Interpreter of the ſame words, one who wanted not care of ſtirring up the Corinthians to reverence and devotion, about this Myſterie. Now what ſaith the Apoſtle? Hee commands no adoration: hee ſpeakes not a word of tranſubſtantiation, but onely ſheweth the dignitie thereof in ſhewing

shewing both the Author and end. Ch. 70.

5 Let us proceed to the Orthodox Fathers, that it may appeare (reverent Sir) that we neither upon a desire of contradiction, nor upon hatred to any, doe embrace an opinion newly broached; but looke what wee thinke, beleeve, and confesse in this maine point of Christian doctrine, the same also the ancient Church hath thought, beleeved, and with one consent taught; and herein wee take no little comfort, that although our faith doth principally rest on the Word of GOD rightly understood; yet, it cannot chuse but yeeld us joy, that with the Orthodox Fathers, (holding rightly) wee hold also that which is right. Wee acknowledge that of *Dion. Areopagite* (neither doe I see why we should feare in this case, either the Authour or the authoritie) in that in his divine Hierarchie, hee calleth the Eucharist a most divine Sacrament. That of *Justin Martyr*, where hee saith, wee re-

Ch. 70. ceive not theſe elements, as common bread, nor common drinke. That of *Tertullian* againſt the Marcionites, The bread which hee tooke and diſtributed, Chriſt made his body. That of *Origen* upon divers places of the Goſpel, When thou eateſt and drinkeſt the body and bloud of the LORD: the LORD entereth under thy roofe. That of Saint *Cyprian*, As in the perſon of CHRIST, the Humanity appeared, but the Divinitie was hid: ſo in the viſible Sacrament a divine Eſſence communicates it ſelfe unto us. That of *Hilary*, ſpeaking of the Trinitie, Of the veritie of the body and bloud of CHRIST, there is left no place of doubt. That of Saint *Ambroſe*, *De myſteriis initiandis*, Wee have more excellent food in the Euchariſt, then the Jewes had in Manna. That of Saint *Jerome* in his Epiſtle to *Hedebia*, Here the Lord Jeſus (meaning in the Sacrament) is both the maker of the Feaſt, and the food. Laſt of all, (in

ſtead

stead of many) that of Saint *Augustine*, O with what puritie of minde, with what chastity of body, is that sacrifice to be celebrated, where thou (O Lord) art both the Priest, and the Sacrifice! Ch. 70.

7 But to breake off the mentioning of the Fathers, lest in multiplying their names wee might seeme ambitious; wee heare them all, (as it is meet) speaking with great reverence of so great a mysterie: but for disputing or reasoning about transubstantiation, wee heare not a word. Let their writings be read over, and read over againe, and wee shall finde that they admit of a change, but what a one? Of the substance? nothing lesse: for it remaines the same. Of the use? It is right, for sure in the Lords Supper it is heavenly and divine.

8 Whereas oftentimes in the Fathers wee meete with these words, *Nature*, *Substance*, applying them to the efficacie of the Sacrament, we are to understand that

Ch. 70. that by these words they intended, first to draw the people from the outward signes to the substance; and next, to kindle, in their affections, both reverence and love.

9 Antiquity therefore is silent in the plea or defence of transubstantiation: Sure, yea, most sure it is, that the figurative speeches of the ancient Fathers doe no way patronize this Paradox: the sobriety of the same Fathers let us, their posteritie, praise and imitate.

10 And now that wee may ingenuously confesse that which is a plaine case in the sight of God, and not flourish over the truth with colours of *Rhethoricke*, or smother it with the clouds of deceit; we acknowledge that the dignity of this Sacrament is greater then words can expresse, yea, then the minde of man is able to conceive: If any will exact the efficacie of those five words, *For this is my body*, we answer, it is a great Mysterie.

11 Truely wee give, and that justly, great respect and reverence to

to the holy Euchariſt ; for where- Ch.70.
as Bread and Wine are elements naturally ordained for the ſuſtentation of the body, by the power of divine benediction they doe receive a vertue, that being received of the faithfull, they become nouriſhments of the ſoule : nay, they become meanes whereby we are ſanctified both in body and ſoule, and are made the members of Chriſt.

12 But Chriſt (ſome ſay) in expreſſe words, calleth the bread his body, and the wine his bloud. True, in expreſſe words alſo he calleth himſelfe a Rocke. Right well ſaith *Euſebius Emiſenus*, Commeſt thou to the Sacrament ? conſider there the body and bloud of Chriſt, wonder at it with reverence, touch it with thy mind, receive it with the hand of thy heart. Do not ſay, as the Capernaites, *Maſter, how cameſt thou hither ?* But with the Diſciples asking no queſtion, be glad thou doeſt enjoy him. Hee is honoured in this Myſterie, that was

Ch. 70. was once offered upon the Croſſe.

Yea, but how can this be, that Chriſt, ſitting at the right hand of GOD in heaven, ſhould diſpoſe of his body to us poore inhabitants in earth? Take here the anſwer of the Angell *Gabriel*, The Holy Ghoſt hath over-ſhadowed it. From hence (ſaith Saint *Bernard*) To ſearch is temeritie, to know is life eternall.

13. Is it not a hard ſaying, *Unleſſe yee eat the fleſh of the Sonne of God, &c.* It is an hard ſaying to them that are hard of beleeving. The Diſciples hearing that of their *LORD* and Maſter, *Take, eate, this is my body*, They take, they eate, asking no queſtion: being confirmed in faith (ſaith Saint *Chryſoſtome*) they take and eate. Unbeleevers hearing the ſame of our Saviour, they depart, they eat not. Saint *Peter* anſwereth, *LORD, thou haſt the words of life*: others goe backeward, leaving the Lord of life. The Capernaite hearing, dreameth of eating naturally, groſſely;

ly; the godly are assured of eating spiritually, and yet withall really. Ch. 70.

14 Great was the authoritie of *Pythagoras* amongst his Schollers; if he said it, they were silent: but greater was, and is, and ought to bee the Authoritie of *CHRIST* with beleevers; hee saith it, and they beleeve. The sunne remaines a splendent body, though Bats and Owles cannot endure it: the holy Sacrament remaines an unspeakeable Mysterie, though the carnall man doth not perceive it. In this case silence is the safest eloquence, and the best expressing is not to expresse: a godly meditation is safer then a Socraticall disputing; discourse of controversie doth often abate devotion: discourse of Pietie about this mysterie, is sweeter then the honie or the honie combe.

15 The Passeover which Christ kept with his Disciples, it was prepared in an upper roome. When men brought unto him a man sicke of the Palsey, they in letting down the sicke, uncovered the roofe of the

Ch. 70. the houſe. The harder parts of the Paſchall Lamb were conſumed by fire; Myſteries are, if not contrary, yet often above reaſon. Well ſaith Saint *Cyrill* in his third booke againſt *Julian*, If humane reaſon waver in things ſenſible, how much more ſhall it doe ſo in things beyond ſenſe? Faithleſſe *Julian*, what if the Creation of the Angels exceed humane capacitie, did not *Moſes* well in forbearing to mention it? Aſſuredly, he did well. What if it cannot by reaſon be conceived how Chriſt ſitting at the Table, ſhould give himſelfe to his for ſuſtenance? wilt thou therefore by and by imagine this or that change?

Let us rather honour Chriſt in his Myſteries, praiſe him for his mercies, be thankefull unto him for his benefits. Thoſe things which we comprehend, let us admire; thoſe which we cannot comprehend, let us more admire: though words be wanting what to expreſſe, let not faith be wanting what to beleeve.

16 When

16 When all is done, the Devout eſtimation of the ancient Fathers, concerning this holy Sacrament is not lightly or looſely to be paſſed over, whoſe example for pietie let us ſet before the eyes of our minde. Ch. 70.

17 Notwithſtanding, we looke not ſo much in this caſe what the Fathers (who were no babes) for the firſt ſix hundred yeares have determined, as what Chriſt ſaith, who is before all. But be it, let antiquitie prevaile. Which way ſoever men turne them, for theſe curious and needleſſe diſputes, ſure they were not from the beginning.

18 And now a little to take a ſurvay of the beginning, and progreſſe of the doctrine of tranſubſtantiation, when now the envious man watched to ſow his tares amongſt the wheat, which is of graines the chiefeſt; to corrupt gold, which is of metals the pureſt; to draw away the mindes of men from the pledges of their ſalvation, amongſt which the holy

Ch. 70 holy Eucharist is not the least; this he did not so much by opposition, as by subtle guile, stirring up curious fancies to seeke and search out reasons of the secret counsell of God, and to say with them in the Gospel, *Master, how cameſt thou hither? John* 6. 25.

19. One *Berengarius* in the yeare 1028. was the first that came upon the stage to act this Tragedie; by him were kindled such sparkes as after brake out into great and fearefull flames. The matter is tossed to and fro in the time of *Nicholas* the second, Bishop of Rome. In the yeare 1040. *Berengarius* abjured his former assertions, were his latter thoughts the wiser? this I stand not to discusse, dispute he that will.

20 The Church in the meane while, who ought to have followed the counsell of Saint *Paul* to *Timothie*, in suppressing questions that cause strife, did cleane contrary, in adding more and more daily a multitude of questions

ſtions ſo long, that thoſe ſparkes kindled by *Berengarius* began to encreaſe, and ſet all, as it were, unto a moſt hideous combuſtion. Ch. 70.

21 An aſſembly of religious men came together in the Councell of *Lateran*; in this ruefull eſtate of things, what is done by the Councell? Doth it appeaſe debates? No. Doth it call backe this holy inſtitution of Chriſt to the ancient practiſe? It endevoured nothing leſſe: onely it promulgates a new and unheard of doctrine of Tranſubſtantiation; and why might not the Councell eſtabliſh the word Tranſubſtantiation, as well as the firſt Councell of *Nice* did the word ὁμοούσιον; The firſt Councell of *Epheſus*, the word θεότοκον; which both were eſtabliſhed by Councels, and after received of the Chriſtian world? There was neither the ſame authoritie to decree, nor the neceſſitie of doctrine to be decreed in this, as was in the two before named

Ch. 70. med Councels: what, did not time decay? *ætas parentum, &c.*

22 After this, the queſtion comes to be handled by the maſter of the Sentences, whom the Schoole Divines doe follow: is the controverſie appealed? Diſputed it is to and fro by many ſubtilities. Here the multitude of queſtions is able to confound the Reader, and the divers turnings and windings able to bring the happieſt wit into a Labyrinth. At one time the doubt is about the Power of GOD; at another, about his Will: Now, of the exiſting of ſubſtance with accidents; then, of accidents without a ſubſtance: Sometime, of annihilating of former natures; ſometimes, of tranſelementing the ſame. In this Chaos there is nothing found certaine, ſave that uncertaine dreame of tranſubſtantiation.

23 Whether or no this were pleaſing to that bleſſed Spirit, who willeth us to be wiſe unto ſobriety, let all men judge.

24 The

24 The Bethſhemites, of whom we reade in 1 *King.* 6 were happie in enjoying the preſence of the Arke of God, but falling to be curious, by prying into it, they ſuffered juſt puniſhment for their curioſitie. The Church of Rome was happy while it enjoyed the preſence of this holy myſterie (had it knowne her owne happineſſe) when for a thouſand yeares together, there was never heard of the name of *Vbiquitary*, *Sacramentary*, or the like: no diviſion of the Eaſt againſt the Weſt Church, or of the Weſt againſt the Eaſt: all agreed about the truth of this holy Myſterie, but when once men would preſſe into depths inacceſſible, rend away the veile, and intrude themſelves into the Holy of holies; good Lord, with what a ſpirit of giddineſſe were they whirled to and fro, as hee of whom the Comicall Poet maketh mention, which way to betake him he knew not! This it is to runne into needleſſe mazes. Ch. 70.

25 To

Ch. 70. 25. To get credit to this new-found Doctrine before mentioned, miracles are reported: but what ones I pray you? Not those of Saint *Cyprian*, or *Nazianzene*, or *Optatus Melevitanus*, or even of *Surius* himselfe, which were to set forth the dignity of this Sacrament: this had beene tolerable, and not mentioned of the Fathers without cause: but miracles (I say) are reported (or rather indeed fained) to confirme men, yea, to seduce men, were they over credulous by this meane in this doctrine of Transubstantiation, which was no way allowable; for GOD stands not in need of these.

26. To conclude the whole proceedings, and tumultuous differences raised concerning the question of the holy Eucharist: in briefe, let this suffice men observing no meane, about the meane and manner of CHRIST'S presence in the Sacrament: that they have done much hurt by their boldnesse

boldneſſe and curioſitie, it appeares more clearely then the noon light. Ch. 70.

27 In this meane ſpace, all things now toſſed and turmoiled, there ariſe upon the cleane contrary part a kinde of men prone and apt, not ſo much to the alteration, as indeed to the utter ruinating of things: into which kinde of men, it were to bee wiſhed, that the Common-wealth, yea, the Church of Chriſt had never falne: Men that have not any thing of true religion, but onely a bare outward ſhew; men that are wont to account it great pietie to cenſure others to bee impious: theſe are thoſe that under a pretence of avoiding ſuperſtition, will obſerve, in a manner, no pious duties of true Religion; and eſpecially in celebrating the Lords Supper after a rude and unmannerly manner, they neglect all devotion: Is the communion celebrated well? a badge it is of our profeſſion, a familiar aſſembly of gueſts, a remembrance of

Ch. 70. of ſomewhat paſſed : Take yee, eat yee, ſit yee, ſtand yee : there is no other geſture required, then what is uſed at publicke meetings; what need any mention of the body of Chriſt which was broken and given for us ? of the bloud of Chriſt that was ſhed for us ? Take ye, eat yee, drinke yee. O bleſſed *Paul*, if thou diddeſt live, thou wouldeſt tel theſe men, they ought, upon feare of judgement, to diſcern the Lord's body.

28 Was there a puniſhment inflicted upon him that would make the Law of *Moſes* of none effect, and ſhall hee goe without puniſhment that would make this divine inſtitution of the Sonne of GOD of none effect ? The irreligious opinion of theſe men with whom nothing is true but in opinions, whom nothing can pleaſe but their owne fantaſies ; with whom nothing is ſound but in ſhew : the aſſertions, yea, the worſt of theſe mens aſſertions, our Adverſaries of the Church of Rome

Rome do often but unjustly terme our Axiomes, or principall points of our Religion, whatsoever any bold spirited man, whatsoever any unlearned, whatsoever any lesse godly, shall set a-broach, either against Faith, or good manners, appertaining to the holy Sacrament, we straight are censured and condemned (without all Christian charitie) of heresie, and as the Authors and defenders of such impieties. Ch. 70.

29 Wherefore, they are in this case to be requested, that at last they would see and consider our reverent respect had towards this holy mysterie, agreeable to antiquitie: we doe confesse with all good conscience, that the worthinesse of this Sacrament is greater then either the force of any mans wit, or copiousnesse of his eloquence, is able to expresse or conceive.

30 And here wee cannot but marvell, and desire to marvell, that Cardinall *Bellarmine* doth so lightly passe over the words of *Calvin* mentioned of him; as it were

Ch. 70 by chance: I am not ashamed (saith the same *Calvin*) to acknowledge mine ignorance in this Mysterie.

31 Well saith *Fulgentius* against the Arrians, True faith hath never superfluous, but it ever had and hath just reasons. So also Saint *Cyrill*, Mysteries are offered to beleevers, not to questioners.

32 Albeit then the manner bee not of us over curiously enquired, or searched after, yet the same presence of Christ is acknowledged, which Christ himselfe would have to be acknowledged: wee say with Saint *Ambrose*, that there is not taken from bread the substance thereof, but that there is ad joyned the grace of Christ's body, after a manner ineffable.

33 It was no other but a shadow of this benefit, that was of old given to the Jewes in the Arke of the Covenant, and yet *Solomon* did so admire it, as that he said, *And is it credible that God should dwell with men?* 1 *King.* 8 27

34 Wee often marvell and condemne

demne the Jewes, that, having Christ amongst them, they did not acknowledge and receive him in that manner they ought to have done: let us consider Christ among us, and invert that saying of the Husbandmen, This is the heire, let us take him, receive him, beleeve in him, & the inheritance shal be ours. Ch. 70.

35 Last of all, concerning the controversie about the holy Eucharist, between two extreams (whereof wee have heard) let us embrace the meane, let us with a sincere Faith apprehend the truth; apprehending, let us keep it: keeping, let us adorne it with godly manners.

36 And now to draw in, as it were, the sailes of this admonition, (godly Reader) seeing that this Divine Institution was left by our gracious Redeemer, both for the inward peace of the soule, and outward of the Church: who can sufficiently lament to see the dissention, that hath miserably divided the Christian world; and discord that hath risen about the

Ch. 70. fame? Let us call to mind, that God is not the God of dissention, but the God of peace. Let us all forbeare, on both sides, needlesse and unprofitable disputes. Unlesse thou Lord haddest said it, *This is my body, this is my blood*, who would have believed it? unlesse thou hadst said, O holy Christ, *Take, eat, drinke ye all of this*, who durst have touched it? who would have approached to so heavenly a repast, hadst thou not commanded it, *hoc facite, doe yee this*? but thou commanding, who would not joyfully come and communicate?

37 Let us then hold captive humane reason and prepare our selves unto the fruit of this heavenly Manna. Unnecessary disputes bring small profit: wee may with greater benefit wonder, then argue. Then are the workes of God most truely conceived, when they are devoutly admired.

The

The Peroration, or ſumming up by Prayer, the Admonition about the controverſie. Ch. 70.

1 GOD, of his mercy grant that this excellent league of love and charity, left by the Saviour of the world to his Church, and commended unto us by the love of him who loved us, and gave himſelfe for us: God grant (I ſay) that all contentions laid a ſleepe, we may on all parts accord about this league of love, and let men and Angels ſay, *Amen.*

2 Great differences, acute diſputes, have long ſince beene had; in the meane ſpace (merciſull Lord) what barrenneſſe of pietie is there found? Many are become wearie with ſtriving: ſome, even with looking on, and beholding them that ſtrive: a third ſort, in hearing and reading diſtractions on divers parts, moſt (which is to be lamented) are ſlow and frozen in pietie.

3 The Queſtion about the Sacrament, hath now many yeares

Ch.70. been controverſed in the Church. The Authors of Sects and Hereſies, as the Anabaptiſts and Arrians, and ſuch like, they are neither orthodoxall, nor of this houſe with us, but this unnaturall ſtrife is domeſticall, which God ceaſe.

4 Now whereas we ſee no end of contending, and ſmall hope, in regard of men, of ever ſeeing an end to contention, let us all joyntly beſeech our heavenly Father, that in ſeeking peace we may goe one before another, that, all being to attaine Chriſtian unitie, and carefull of our owne ſalvation, we may glorifie our Father in heaven.

5 Let the laſt neceſſitie finde us ready, which will ſurpriſe them that are unready: let our uncertaine end ſtrike into us a certain fore-ſight of our end, which, according to the Wiſeman, we ſhould remember, and let enmitie paſſe. Future bleſſednes, attained it may be; for the excellencie thereof, rightly conceived it cannot be. In ſeeking ſo great a good, the beſt meane is, to obſerve no meane.

6 To

6 To draw to an end, although in regard of the continuance of the before-named bleſſedneſſe, there be no end; Let us every one diſpoſe himſelfe unto that day, which doth aſſigne to every one his eternall manſion, where there ſhall be no more Night, where there ſhall need no light of the Candle, nor of the Sunne: where the Lamb is the Lamp, in that bleſſed viſion of the Lord Jeſus; unto which let us, according to the counſell of the Holy Ghoſt, proceed by one rule, *Phil.* 4. 15, 16. Ch. 71.

Glory to God in the Higheſt, on earth peace, and towards men good will.

CHAP. 71.

Godly Meditations upon the Paſſion of our Lord and Saviour Jeſus Chriſt, neceſſary to be uſed before and after the holy Communion.

AS there is no one thing that more appertaineth unto our

Ch. 71. salvation, then the passion of Christ our Redeemer, nor any benefit, for which wee ought more to give thankes: so there is no subject more worthy of our best and best disposed meditation to speake of, to confer of, to remember, to meditate, of more consolatory, then is the subject of our Saviour Christ his blessed passion.

Againe, wee ought more to give thankes to God for our Redemption, then for our Creation, for these causes:

1 The first is, If man be obliged or bound to God, for that of nothing, by His very word, he was created: now by sinne to be made lesse then nothing, and then to bee re-made, is much more.

2 The second is, for that God shewed more love by redeeming Man, then by creating him; for before hee was created, man did nothing whereby hee deserved to be created; but after hee was created he sinned, and deserved that his first being should be destroyed: where-

fore far greater was the benignity and mercy of God in redeeming man, then in creating him. Ch. 71

3 The third is, for that the benefit of Creation had not profited man, without the benefit of his Redemption.

4 The fourth is for that in the Creation God gave man himselfe, but in the Redemption God gave himselfe for man.

5 The fifth is, for that it was a great thing that we were his work, but a greater is it in that wee are his price.

Wherefore the devout Christian ought often by contemplation to looke up to Christ crucified, (especially having a remorse of his sins) as the people did in the Wilderneſſe looke up to the Serpent that was lifted up, when they were stung of Serpents.

The fruits of this Meditation.

THe first is, to receive curing and comfort: *In all my afflictions* (saith St. *Austen*) *I finde not*

Ch. 71. *any more effectuall remedie, then the wounds of Christ, in which I securely sleepe.* Nay, this Meditation doth make afflictions sweete (saith Saint *Gregorie*) as the wood did, that sweetned the bitter waters.

The second is, it incites to all Vertues, and is a remedy against all Vices: it incites to Humilitie, Patience, Prayer, and such like: it averts the minde from all vices, *Quando occurrit turpis cogitatio, fugio ad vulnera Christi* (saith St. *Bernard:*) Nay, *quando Dæmon insidiatur, fugio ad vulnera Christi, & fugit à me tentator.* When any evill thought assaults me, I fly to the wounds of Christ: when the Tempter doth assault, I fly to these wounds of Christ, and the Tempter flies from me.

The third is, it stirreth men up to praise God, as the people did when they were delivered in the read Sea: if wee have any thankfulnesse, this should move thankefulnesse.

A

A Colloquie of the Soule with Christ, touching the Passion. Ch. 71

Soule.

LORD, *wherefore diddest thou suffer thy selfe to be sold?*

Christ. That I might deliver thee from servitude.

Lord, why diddest thou pray so much?

That I might appease GOD's wrath against thee.

Lord, why diddest thou suffer feare and trembling?

That I might make thee secure and of a good courage.

Lord, why were deceits intended against thee?

To deliver thee from deceits.

Wherefore diddest thou sweate bloud?

To wash away the spots of thy sinne.

Why wouldest thou be taken?

That thou mightest not be taken of thy ghostly enemies.

Why wouldest thou be bound?

To loose the bands of thy sins.

Why

Ch. 71. *Why wert thou denied of Peter?*

To confesse thee before my Father.

Why wouldest thou be forsaken of the Disciples?

That I might be with thee untill the day of judgement.

Why wouldest thou be accused?

To absolve thee.

Why shouldest thou be spitted on?

To wipe away thy foulenesse.

Why wouldest thou be whipped?

That thou mightest bee freed from stripes.

Why wouldest thou be lifted up upon the Crosse?

That thou mightest be lifted up to heaven.

Why wouldest thou be crowned with thornes?

To crowne thee with glory.

Why were thy armes stretched out?

To imbrace thee, O fainting Soule.

Why was thy side opened?

To receive thee in.

Why didst thou die amidst two theeves?

That

That thou mightest live in the midst of Angels. Ch. 72.

CHAP. 72.

Of the manner in particular how to meditate of the Passion.

LEt the devout Christian call to minde how Christ our blessed Saviour suffered in every part of His body; how His head was crowned with thornes, His eyes covered with teares, His face full of spittings, His mouth full of gall, His eares full of contumelies, His shoulders full of lashes: how Hee had His hands pierced, His side opened, His feet fastened unto the Crosse, His whole body strained and stretched out.

After this, let the devout Christian meditate of his Saviours Agonie in the Garden: for the sins of the Garden: of His sweat in a cold night, when His Prayers went up, and the drops of the bloud ranne downe: of His hanging

Ch. 72. ing upon the Crosse, when Hee seemed as it were forsaken of His friends in earth, and His Father in Heaven: of the bending downe His head, and giving up the ghost with these words, *Father, into thy hands I commend my Spirit.*

Here let the devout Christian stand amazed, at the height and depth, the length and breadth of the love of Christ.

Last of all, let him consider what good effects this meditation ought to worke in him, to wit of humilitie, patience, love, duty, reverence, and thankefulnesse to his Redeemer. Who would not be humble, calling to minde that the Sonne of God humbled himselfe unto the death of the Crosse? Who would not bee patient, considering his patience, who as a meeke Lambe opened not his mouth before the shearer? Who would not love him, who laid downe his life for us miserable sinners?

Certaine

Ch. 72.

Certaine briefe Petitions to follow the former Meditations.

SOnne of God, Redeemer of the world,

Have mercy upon us.

By thy tender love to man.

Have mercy upon us.

By the institution of thy last Supper, before thy suffering,

Have mercy upon us.

By thine Agonie in the garden,

Have mercy upon us.

By thy hard beating and scourging,

Have mercy upon us.

By thy crowning with thornes,

Have mercy upon us.

By thy bearing of thy Crosse when thou wentest to death,

Have mercy upon us.

By the piercing of thy hands and feete,

Have mercy upon us.

By the lifting up of thy most holy body upon the Crosse,

Have mercy upon us.

By the love that thou hadst, hanging

Ch. 72. ing three houres on the Crosse alive,

Have mercy upon us.

By thy holy teares shed upon the Crosse,

Have mercy upon us.

By thy thirst, and receiving gall,

Have mercy upon us.

By inclining thy head upon the Crosse,

Have mercy upon us.

By thy giving up the ghost,

Have mercy upon us.

By all the labour and wearinesse, sorrow and heavinesse that thou suffered'st from the day of thy Nativitie, unto the houre of the departure of thy soule from thy body,

Have mercy upon us.

By thy glorious and powerfull Resurrection,

Have mercy upon us.

By thy marvellous Ascension up into Heaven,

Have mercy upon us.

By thy divine consolation, and sending downe of the Holy Ghost upon

upon thine Apostles, comfort us LORD evermore by the same Holy Ghost. and,

Have mercy upon us.

Ch. 73.

Godly Meditations upon the Divine Presence, to stirre us up to a continuall care of walking in the wayes of GOD, after our receiving the *Lord's Supper.*

CHAP. 73.

How excellent and behovefull an exercise it is to place God as present in all our actions.

VEry many excellent, as also profitable meanes and exercises are for the obtaining of vertue; amongst which notwithstanding there is none is more behovefull or commodious, then this whereof we are now about to intreat, *viz.* the divine presence, if

(as

Ch. 73. (as it ought) it be rightly applyed: for whatsoever good resteth in any other, the same in some sort is comprised in this. In a spirituall life, what profit is reaped by other meanes, the same by this exercise may be obtained.

This one onely of setting God ever before us doth move, and encourage the servant of God to be truely carefull in all his actions; it doth kindle in him a desire to use all other good practises, that the wholesome aids, and necessarie helpes for the purchasing of true and sound vertues, may bee at hand: that the heavenly knowledge for the enlightening of our understanding, and spirituall strength for the putting forth of our will, may bee daily granted of GOD. And thus that is verified which wee said, namely, this exercise to be as it were the summe and recapitulation of all other. If therefore the servant of God, being desirous of spirituall proceeding, doth feare to be forget-

full

full of so many healthfull wayes, which hee hath either heard of from religious men, or read in bookes, to be necessary for the attaining the perfection of a spirituall life, let him at least be mindfull of this, and exercise it in this matter: for with this care hee shall bring to passe, that all other which did seeme to bee utterly forgotten, shall (when need requires) bee freshly recalled to minde. Againe, if any one being desirous earnestly to please God, (which all ought for to bee) and in all things to obey his heavenly will, (after reading in godly bookes so many experiments and admonitions, the meanes to lead a godly and devout life) bee suppressed in minde, thinking it, as it were, impossible to make use of all these exercises, let him bee of good courage, for behold with one preservative all difficultie is taken away. To this one exercise by God's assistance, hee may seriously apply himselfe, and hee may discerne Ch. 73.

Ch. 73. discerne his heart so to be kindled with an heavenly desire, and with the will of GOD so framed and conformed, that all other meanes and remedies shall by divine inspiration presently come into his minde, as occasion shall serve, both for the embracing and exercising of any whatsoever vertues, and also for the banishing and vanquishing temptations, howsoever grievous. For truely God whom hee doth behold present with him, and in whom hee doth heartily repose all his trust and confidence; and of whom hee doth earnestly desire succour, even hee in his good time and place, doth minister whatsoever is necessary in that exercise, and doth deliver unto him both knowledge and strength to use all meanes requisite to this purpose: For God doth never leave them destitute of the seasonable aid of his grace, who doe (as is meet) lead their lives as in the sight and presence of his divine Majestie.

CHAP.

Ch. 74.

CHAP. 74.

How greatly this Exercise is commended in the Scriptures, and how speciall a care the servant of GOD *ought to place therein, being desirous to proceed in godlinesse of living.*

OF that which hath beene spoken, the servant of GOD may easily collect, that even as there is needs of care and diligence to bee used in all exercises and godly meanes, that profitable vertues be obtained; so a farre, a greater and more fervent studie is required in this practise; namely, of the presence of God apprehended by the eyes of the understanding, or to bee placed before the eyes of the minde, because this, amongst the residue, hath the preheminence, as one hath wisely exhorted, who saith, Amongst all holy exercises, let this be cared for, and therein straine or stretch out all

Ch. 74. all the faculties of thy soule, that continually, which is to say often, thou mayest lift up thy heart to God, and to the Meditation and love of heavenly things. Wilt thou attaine to puritie of soule? alwayes lift up thy heart to God; this onely is the cause that so few come to perfection, because they spend their time in exercises and meanes lesse profitable, and neglect the chiefest. And hee addeth, Labour thou, to unite thy soule with God, and to have him fixed in thy memorie: advance thy desires, and the whole affections of thy heart unto him: and although an hundred times in one houre thou beest distracted in minde, be not therefore dismaid, but alwayes have recourse to thy purpose. Let the words of the holy and reverend Fathers move thee to frequent this exercise, who have exhorted us to the practise hereof with a generall consent, as being instructed of one Master, namely the Holy Ghost.

But

But this Doctrine the holy Fathers have derived out of the Fountaines of holy Scripture, wherein often, and with gravitie of words this exerciſe is commended: and that wee may the more truely underſtand the neceſſitie and excellencie hereof, and that it may the more deepely bee impreſſed in our hearts, with divers formes and manners of ſpeech (wherein notwithſtanding is but one and the ſelfe-ſame meaning) the Holy Ghoſt doth enflame and ſtirre us up to that exerciſe, according as *David* ſaith, *Seeke yee the Lord, and yee ſhall bee confirmed: ſeeke yee alwayes his face:* By his *face* (ſaith Saint *Auguſtine*) there is meant his preſence. And therefore alwayes to ſeeke the face of the LORD, is, to be buſied as in his preſence, and to turne the deſires and love of our hearts to him. And in another place hee ſaith, *My eyes are alwayes to the Lord:* the eyes of the ſoule are the underſtanding and memorie, which daily Ch. 74.

Ch. 74. daily meditating and embracing God, doe draw the affection of the heart with them. And from hence he doth gather, that God doth deliver such a one from the baites of the Devill, that is, he doth minister strength to him, where hee shall the lesse yeeld or faint under temptations: for presently hee addeth, *And hee shall pull my feete out of the snare.* And this is that which the Holy Ghost doth by the Wiseman require of all: *In all thy wayes thinke upon God, and hee will direct thy goings: In thy wayes*, that is, in all thy actions, both inward, and outward: thy *footsteps*, that is, hee will direct all the affections and desires of thy soule, and all the exercises of thy body to his glory, by enlightning and moving thee, that in all things thou shalt frame thy will according to his heavenly will.

This also is a most worthy exercise (Saint *Bernard* being witnesse) which Saint *Paul* hath commended to his Disciple *Timothie*, saying,

saying, *Exercise thy selfe in godlinesse, for bodily exercise is but little profitable, but godlinesse is expedient for all things:* For hee would have this godlinesse to be a continuall mindfulnesse of God, and a daily direction of our soules, to the understanding of his will, and to love and embrace him. Ch. 74.

The Apostle here (as many holy men doe affirme) calls the exercise of the body, mortifications, and outward repentance, with which the body is punished for the reconciling us to God. For although these actions are excellent and healthfull, yet notwithstanding if they be compared with the exercise of the divine presence to be placed before our eyes, it may be said that the fruit of them is but small, and though they are profitable to some men, yet they are not so to all, for they are also to some, sometimes hurtfull. They may be convenient if they levell at a wholesome end, but if it be otherwise, they doe rather hinder. And

Ch. 74. therefore we determine ſometimes to moderate them, ſometimes not to uſe them at all. But this heavenly exerciſe is moſt profitable to all men of what ſtate ſoever, both becauſe it is ſpirituall, and inſiſting in the ſoule, and alſo becauſe herein is true godlineſſe.

Here is God's worſhip exerciſed, which doth chiefly conſiſt in the inward deeds of Faith, Hope, and Charitie: for what is it elſe to behold God as preſent, but to lift up our heart to him, to beleeve in him, to love him, and to ſigh after him, with mourning? This holy exerciſe (I ſay) the Scriptures doe often repeat in thoſe places wherein they doe commend it: that is, that we may pray without ceaſing, *Eccleſ.* 18. *Luke* 21. and that wee may watch in our prayers, 2 *Theſ.* 1. For truely our thoughts and deſires, are voyces and words with which our ſoule doth ſpeake; and therefore, ſo often as wee, meditating of GOD as being preſent, doe direct

direct or lift up our cogitations and petitions to him, it may bee truely ſaid that wee doe pray; and if wee doe it very often, or moſt often, it may bee moſt rightly ſaid, that wee pray alwayes, and without ceaſing. For although in the holy Scripture the vocall prayer is alſo commended to us, even as truely it is commanded principally unto the Miniſters of the Church: notwithſtanding, in the places above mentioned, the prayer of the minde, which is onely in the heart, is alſo praiſed. The vocall prayer hath times and certaine hours limited of the Church, in which ſpace of time the foreſaid prayer is uſed: but the prayer of the minde hath not ſo, it doth comprehend all time and place: for at all times, and in all places, wee may have God preſent, and wee may direct our prayers and petitions to him. For what a man doth often, and as it were ordinarily, in the uſuall manner of ſpeech, he is ſaid to doe it alwayes. And Ch. 74.

Ch. 74. in this ſenſe, the holy and expert men have ſatisfied that advice or precept of praying continually.

Neither doth this attention to God hinder the function of outward workes in the ſervants of God; yea, it doth greatly further them, that they may be done diligently and perfectly, according to an earneſt deſire and zeale which God doth participate to men of this ſort, who are buſied as in his ſight: Yea, for his great mercies ſake he doth impart to ſome ſo admirable and notable gifts of his grace, that not onely without labour and difficultie, but alſo with exceeding great pleaſure and facilitie, they may have their heart affectuouſly conjoyned, and united to God.

Wherefore with a great and cheareſull minde every one ought to apply himſelfe unto this holy exerciſe, and hee ſhall eaſily underſtand how ready God is to ſtay as preſent with us; as often as it ſhall pleaſe him to behold us, let us ſpeake

to

to him, and familiarily talke with him. From whence doth proceed ſuch aides and helps, that what doth ſeeme hard to the ſtrength of nature, yea, impoſſible, it may be made moſt eaſie and pleaſant to any one. Ch. 74.

That one may have acceſſe to an earthly King, and that hee may ſpeake and intreat with him, is very hard, neither may it be obtained but by the favour and grace of many: yea, there is need of the labour and ſervice of many yeares, before they can come to familiar acquaintance with the King: but God, although he is endued with infinite Majeſtie and glory, hee is alwayes prepared in every houre and moment to admit us into his ſight, that we may lift up the eyes of our mindes to him, to behold his beautifulneſſe and greatneſſe, to deſire his glory, to love his goodneſſe, taſte his ſweetneſſe, in being buſied familiarly with him, and in requiring ſome grace of him. Neither onely is hee prepa-

Ch. 74. red to doe this, but hee doth alſo wiſh and invite us with moſt great rewards propounded of his favour and glory, that we may doe ſo. Neither doth hee bid ſome onely, and thoſe that excell in holineſſe, as there have beene many ancient holy men, who have given themſelves wholly, day and night, to Divine Service; but alſo all the faithfull, as many as with a pure heart, doe ſeeke the honour of God, and to ſerve him.

O how devoutly and religiouſly doe they performe their dutie, who doe deſire, and carefully ſeeke ſuch a good, who doe not neglect ſuch an honourable exerciſe, whereby they may have God alwayes preſent, and continually enjoy his company? They may truely feare, whoſoever refuſe in this life, to uſe this ſo heavenly a benefit, that in the houre of death the gate will be ſhut, as to the ungratefull, and to them that neglect the cleare ſight and contemplation of GOD, as being preſent, which

which then ſhall be open onely to juſt and bleſſed men. Ch. 75.

CHAP. 75.

Of the exceeding great Fruits of this Divine exerciſe; and firſt of all, of the Fruit of pureneſſe of minde.

NOw, to the intent that wee may be ſtirred up to frequent this holy exerciſe with more earneſtneſſe, let us conſider what effects it worketh in the minde, and, that it make take the deeper impreſſion, let us ſet before us ſome examples. Amongſt vertues and the gifts of God, which are had in price with men of God, *Pureneſſe of heart* doth challenge the firſt place, as that which doth yeeld habitation or dwelling to the divine Majeſty: Hence it is vulgarly ſaid, *Prov.* 22. *Hee that loveth pureneſſe of heart, the King ſhall bee his friend:* that is, God, the King of Heaven and Earth. This Pureneſſe we ſhall attaine and preſerve, if wee behold God even pre-

Ch. 75. sent with the eye of our mind: if it bee otherwise, and if man forget God, neglect to consider that hee is seene of him, that he doth live, and doe all things before him; the next thing is, that, having the reins loosed, he by and by falls into sinne, and continueth therein, according to that of the Psalme, *God is not in his sight, therefore his wayes are become wicked.*

For, as the very thought, so the inordinate desire of earthly things, doth defile the soule by sinne, and doth put God out of the same: so in this exercise, because man doth place his cogitations on God, and after cogitations godly affections doe succeed, it comes to passe that the minde, by little and little, is taken away from the love of earthly and transitory things, and by this meanes is purged and renewed. St. *Bernard* found this by experience in himselfe, as hee humbly confesseth, out of divine inspiration, for the edifying of others, saying, *You aske, whereas the wayes*

of

of God are hard to be found out, how I come to know them: It is quicke and lively; as soone as the Divine Presence comes into my mind, it awakes my sleepie soule, it stirs up, it moves, it softens, it wounds my heart, which is hard, stony, and ill affected: it begins also to pull up, destroy, build, plant, water that which was dry, enlighten that which was darke, open that which was shut, enflame that which was cold, and also to righten that which was wrong, to make plaine that which is rough: so that my soule doth now blesse God, and all that is within me doth give praise unto his holy Name. Thus St. *Bernard*: whereby hee doth testifie what wonderfull things God wrought in him, when he had him present in his minde. Ch. 75

Neither doth the Divine Presence effect this onely in the servants of God, but also it brings to passe in great sinners, that their hearts be purged from the contagion of sinne: For, being hereby admonished, they doe lift up their heads from the bed of sin, and, being moreover assisted with divine

Ch. 75. light, they doe consider themselves to be in the sight of God, who is judge both of quicke and dead, who being present, doth see as often as they offend: hereupon being stricken with shame and horrour, they dare not any more commit wickednesse, but wonder at their former blindnesse, that so rashly and boldly, as if no God or Judge had seene them, they ranne headlong into all evill.

It is storied of that infamous harlot *Thais*, to whom when *Paphnutius*, a holy man, came into a secret and solitary place, that she said unto him, *Here can I not be seene, but of* GOD *onely, or of the Devill.* To whom *Paphnutius* answered, *Gee too then, if God see thee with most pure eyes, with what forehead darest thou sin in his sight?* Forthwith, saith the storie, the beame of heavenly light cleared her minde: whereupon shee began with great shame, yea, with capitall hatred, to detest her former wicked life: insomuch that in the midst of the Citie

Citie of *Alexandria* ſhee burnt all thoſe things which ſhee had gathered together by her ſinnefull trade and vicious courſe of life, and betooke her ſelfe unto a ſtrait and penitent manner of living, ſequeſtring her ſelfe from the world for the ſpace of three yeares, untill ſhe dyed. Ch. 75.

The ſame hapned to another by the meanes of holy *Ephrem*, who comming to a ſinfull woman, aſked her, if ſhee durſt commit her wonted ſinnes in the midſt of the Citie *Edeſſa*: who anſwered, *I dare not: for ſhame doth forbid mee to commit theſe things in the ſight of men.* To whom *Ephrem* ſaid, *Know this, that though thou committeſt evill in the moſt ſecret place, and remote from the eyes of men, yet thou art ſeene of God, who is every where preſent: if therefore ſhame doe deterre thee from ſinning, and the feare of men, much more ſhould the feare of God doe the ſame, which doth puniſh the ſhameleſſe ſinnes with the paines of hell.* Which admonition did ſo terrifie her

Ch. 75. her with ſorrow for her ſinne, that forthwith ſhee tooke her ſelfe to a penitent courſe of life.

Theſe are the excellent effects of the divine preſence, when a man doth ſet the ſame ſeriouſly before his eyes: for with what countenance dare hee commit ſo foule an act, as ſome ſinne is, before God, conſidering how infinitely hee hateth ſinne and puniſheth wickednesſes with great ſeveritie, which will not leave ſinne unpuniſhed, either in this life, or in the life to come? St. *Auſten*, conſidering this, ſaith, *Lord, when I call to minde, that thou obſerveſt my wayes, and haſt a watch over me day and night, and ſpieſt out all my ſteps, as, if forgetfull of all thy other creatures, thou diddeſt onely marke me; I am ſuddenly confounded with feare and ſhame, becauſe there is a great neceſsitie laid upon mee of living uprightly and well, becauſe wee doe all things in the ſight of a Judge that ſeeth all things.* Hitherto St. *Auguſtine*; whereby we underſtand how great force a conſideration of the Divine preſence

preſence hath, to make us beware of ſinne. Ch. 76.

CHAP. 76.

How by the Contemplation of the Divine Preſence, temptations may be overcome, and perſeverance in vertue attained.

THe contemplation of the Divine Preſence, doth not onely make us, that wee repent of ſinnes committed, but alſo that wee fall not into them againe; for while wee place God, as beholding him alwayes preſent, and lift up our heart unto him, there is ſtirred up in our minds a certaine deſire of vanquiſhing our ghoſtly enemies. Neither is the divine aid and aſſiſtance hereunto wanting: wicked Elders inſulted over *Suſanna*, that chaſte and innocent woman, threatning her death unleſſe ſhe conſented unto their ſinfull deſires; let us ſee by what way or meane ſhee reſiſted this temptation; to wit, ſhee conſidered that ſhee ſtood in the ſight

Ch. 76. ſight of God, whom ſhee ſo placed before her eyes, that, raiſing up her minde againſt temptation, ſhee choſe rather to loſe the reputations of her family, then to conſent to ſinne: for thus ſhee anſwered, *I am in a great ſtrait; if I doe this thing, death is preſent: if I doe it not, I cannot eſcape your hands: it is better for mee not doing it, to fall into your hands, then to ſinne in the ſight of the Lord.* O worthy ſaying, and worthy to be uſed in every temptation of the Devill, and the world! *I will rather endure death, then ſinne in the ſight of God.*

The valiant Souldier, when in warlike conflict hee conſiders the eyes of the Emperour or Captaine to be upon him, hee fighteth more couragiouſly: for hee knowes that it is in the power of the Emperour or Captaine, after the victorie obtained, to diſtribute the ſpoiles, and reward the well deſerving. What ſhould not the Souldier of Chriſt doe in his daily Combate with the devill, the world, and the

fleſh,

flesh, seeing the eyes of the divine Majestie cast upon him, remembring the eternall rewards, while he knoweth, that in the very conflict, divine assistance will not faile him? Ch. 16.

The veritie of this, daily experience doth confirme; for, if it happen that some servant of God (occasion being offered of wrath and anger) to be unmindfull of the divine God-head, neither ordinarily to lift up his heart to GOD, wee see that hee doth easily slip, or fall into words of impatiencie, or at least to have some perverse cogitations in his minde: but if hee have his heart erected to God, and refer all his pious desires to him, hee is soone at quiet, neither doth his minde give place to turbulent perturbations.

Palladius visiting his friend *Diocles*, amongst other documents received from him, being a holy man, this was one: *A man* (saith hee) *without the contemplation of the divine presence, is either*

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Ch. 76. *a devill or a beast; a beast, if hee give place to the temptations of the flesh and carnall delights; a devill, if to wrath, arrogancie, and the like.* When *Palladius* asked him, by what meanes a man might have his soule quiet, and alwayes fixed upon God, hee answered: *So often as the minde is occupied in any godly cogitations, which doe direct to God, then it is fixed with God: but when it forgetteth God, then it becomes either a devill or a beast.* This he understood to be done not onely when a man falls into any great or capitall sinne, but also into some lighter sinnes, whereby hee is made like either a devill or a beast. Wherefore the servant of God may in no case neglect at any time the divine presence, especially when occasions are offered of wrath, impatiencie, pride, unlawfull desires, and such others. Hee may not (I say) at any time neglect with watchfulnesse to lift up his minde to God, to crave by prayer his daily assistance.

CHAP.

Ch. 77.

CHAP. 77.

How by this exercise of the divine presence, stability of heart, the perfection of vertues, and outward cleannesse are attained.

AMongst those excellent good things which are got by this holy exercise, stability of heart is numbred to be one; for first of all it is manifest that man was created for this end, that even in this life hee should be firmely joyned unto God by contemplation and love, and in the other heavenly life by cleare vision. Now, after that hee hath separated himselfe from God by sinne, and hath turned unto the creatures, beginning to seeke rest in them, although that he had never found that he was made for them, or that any desire of them could satisfie him; hence it is, that his cogitations and desires doe transport him sometimes this way, and sometimes that way, and so hee falleth into great instabilitie of

Ch. 77. of heart: which the Prophet *Jeremie* bewailed in this manner, in his *Lament. Jerusalem hath sinned a sin, therefore shee is made unstable, erring from one place to another.*

And surely the soule vexed with divers desires of earthly things, is much troubled; hereof comes the divisions of the heart: for so many divisions there are, as thoughts and studies to which it diverteth. Now, in division things are destroyed and consumed, according to that of the Prophet, *Hos.* 10. *Their heart is divided, therefore they shall perish.*

In this woefull estate doe they chiefly fall which commit any capitall sin, for they are pulled from the love of God, and are in soule dead by the death of sinne, into which they fall, that are too much addicted to the love of earthly things. Now these evils can by no more effectuall Antidote or preservative against evill bee turned away, then by the holy exercise of the divine presence. For when as our

our minde doth often elevate her cogitations and desires to GOD, conversing with him, and entring (as it were) a familiarity, by little and little it is settled and confirmed; for that it is drawne from things subject to instability, and united unto him who is not subject to any shadow of change. When the ship in the sea is tossed hither and thither, there is great danger, that it dash not against a rock, the safest way is to cast some strong anker: so when the minde of man in the ocean of this world is tossed with divers and dangerous thoughts, the safest and surest way is to apply it, and fasten it to the anker of the divine presence, that it may come to stabilitie, and that constancie which is acceptable to God. Wherefore that spoken by the Wiseman, doth well befit the servant of God, *Eccles. 27. The godly man continueth in his wisedome, as the Sunne; but the foole is changed, as the Moone.* Ch. 77.

Now this remembrance of God

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Ch. 78. or divine preſence, doth not onely compoſe and order the inward man, but alſo the outward. For as the ſervant of ſome great perſonage is by no meanes better contained within the liſts and limits of dutie, or moved to carry himſelfe ſoberly, then if he underſtand hee is beheld of his Lord, and diligently obſerved in his actions: ſo the ſervant of God is by no meanes more effectually retained within the actions of pietie, then if hee remember that hee is alwayes converſant in the ſight of God, as the Starres of heaven in the preſence of the Sunne, from whom they receive their light. Wherefore the Wiſeman ſaid well, *Eccl.* 14. *Bleſſed is the man that continueth in wiſedome, and thinking of the beholding of God.*

CHAP. 78.

How this exerciſe of the divine preſence doth bring ſpirituall comfort.

FOr the continuance of the race of a ſpirituall life, ſpirituall joy

is a matter of no small moment, which is felt of the servants of God, and had in price. This truly wholesome and spirituall good is principally procured and kept by the exercise of the divine presence. For even as hee which attempteth any great and dangerous enterprize, is marvellously refreshed, if any object or sight be offered whereby he may be delivered from his danger; or, if hee chance to see some good friend whom hee hath not seene for many yeares, is wonderfully comforted; so the soule of the servant of God, when it considereth with how many dangers it is compassed, when it once turneth the eyes of the mind to God, who is endowed with goodnesse, and ready to give help, is marvellously comforted and refreshed. Ch. 78.

King *Josias*, because he promoted the divine worship, and bestowed many benefits upon the people of God, hee hath left behinde him a joyfull remembrance of his name. *The remembrance of Josias* (saith *Ecclesiasticus*)

Ch. 78. *cleſiaſticus*) *is like a ſweet oyntment.* St. *Bernard* confeſſeth of himſelfe, that ſo ſoone as he entred a religious courſe of life, he much rejoyced in the preſence of heavenly minded men. If the ſight and memory of a juſt man be joyfull, what ſhall the remembrance of GOD be? Nay, what ſhall his preſence bee, in whom wee may behold infinite beauty, and other perfections? *Judas Maccabeus* entering into a warlike attempt, was wonderfully comforted by the preſence of God, whom hee was perſwaded to be preſent to aſſiſt him: theſe are the fruits of this holy exerciſe. Therefore, let the ſervant of God endevour this exerciſe at every time and place: and ſo often as hee wakes in the night, let him forthwith lift up the eyes of his minde, to behold the divine Majeſtie preſent: let him doe the ſame when he riſeth early out of his bed: if hee paſſe thorow publike wayes, caſting his eyes modeſtly unto the ground, let him raiſe up his ſpiri-

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tuall eyes to God: when hee hath conference with men, or is conversant in affaires, let him fasten one eye of consideration upon his affaires now in hand, and let him lift up the other to God, requiring his helpe. Ch. 78.

If hee be fallen into some grievous disease, so that he cannot performe his accustomed taske of devotion, let him not be grieved, but in stead thereof, let him lift up his heart to God, invocating him, and laying before him his desires, and with this onely labour let him bee content and quiet, for by so doing he shall supply other duties. Thus did the Prophet *David*, *Thy Name (O Lord) and remembrance is in the desire of my soule; my soule hath longed for thee in the night season, and with my spirit have I early awaked unto thee.*

CHAP.

Ch. 79.

CHAP. 79.

By what meanes this gift of having God present in our affections is to be had.

HItherto wee have considered the excellent fruits of this divine exercise: now it remaines that wee know the meanes how this may bee attained; of the which, the first is, that wee crave the same of God, of whom commeth every good and perfect gift: For, as from Christ our Saviour all other helpes unto salvation doe proceed and come; so this beseeching him humbly by his infinite mercy, and merits of his Passion that wee may alwayes remember him, and have our hearts lifted up unto him; for there is no doubt but he will grant our requests, if with assured faith and lively desire wee aske this of him.

Another meane to have God present may bee, if wee use some signes:

signes: by the sight whereof, wee may bee brought to remember God: as the placing of some sentence in that part of the house, wherein wee are most conversant, as thus, *Sinne not, because* GOD *seeth thee*: Or that of the Wiseman, *The eyes of the Lord are in every place, beholding the good and evill*: Or that of *David*, *I had ever God in my sight*: or that of *Tobit* to his sonne, *All the dayes of thy life have God in thy minde*. By this, or any other meanes to stirre up the remembrance of the Divine presence, it is helpfull to our dulnesse. And so much briefly of the first meane, putting us in minde of the Divine presence. Ch. 79.

The second is, a daily and particular examination of our consciences, whether or no wee set God present in our actions: this examination is often to bee had, wherein wee require of our conscience every evening, whether wee had God present in our actions all the day: if wee have so

Ch. 79. done, let us give him thankes, for it is his gift and goodnesse, and let us beseech him to continue the same: if it be otherwise, let us be sorrowfull, and purpose to amend.

A third meanes is, to make this a matter of great care; for, as hee which hath a purpose to build an house is full of thoughts how to bring it to passe, the very care thereof takes away both his sleepe and meate; the same is often done about the education of Children: No otherwise falleth it out with him that is carefull to set GOD ever present before the eyes of his minde.

The fourth meane, and that which is above all, to helpe to attaine this holy exercise of the presence of GOD, is the true love of GOD: which when it hath taken roote in the heart of the servant of GOD, it by and by stirres him up to direct his minde to GOD.

For this is the nature of Love, to transport it selfe into the thing that

that is loved, whereby it may bee united with it, and bee made one with it. Hence it commeth to passe, that evermore wee remember the thing wee love, wee thinke of it, we desire it, and doe gladly receive it; according to that of our Saviour, *Where thy treasure is, there is thy heart also.* From hence it commeth, that all the difficultie of this exercise is in the beginning, untill the soule come unto this great love of God: for as soone as love doth possesse the heart, there is nothing more pleasant then the presence of God. Ch. 80.

CHAP. 80.

How this exercise, and all other good and godly actions ought not to bee deferred.

FIrst, that time is a thing most precious.

Secondly, for that man is not Lord of the time, and it is therefore granted him of God, to dispose well of it.

Thirdly,

Ch. 80. Thirdly, for that God doth take time from them that doe neglect it.

Fourthly, for that wee ought to labour in this and other holy exercises while we have time.

Fifthly, how we may proceed to redeeme the time.

Of the first of these wee are to consider, first of all, that time is precious, by that of the Angell in the tenth of the *Revel. Time shall bee no more*: meaning a precious opportunitie of providing for an estate to come: which also sheweth, that GOD vouchsafeth us a great grace in granting us this time. King *David* was ever in feare of making losse of time, in that hee said, *Mine eyes prevent the night watches. Arise, Arise quickly* (saith St. *Bernard*) *O Christian, be ashamed that the Sunne should prevent thee.* The holy men of God knowing how precious time was, and of such value that it could not bee valued, did ever frugally [illegible] the same. *O* (saith *Bernard*)

Bernard) *what is more deare, more to bee loved, more profitable then time? nothing more worthy, and yet nothing more contemptible.* Ch. 80.

The dayes of ſalvation paſſe away, no man perceiving it: they fly away without hope of returne. I beſeech you, Brethren, contemne not the time, or little houre which GOD hath given you. To prepare everlaſting glory is precious; that is precious, a little whereof is worth great treaſure: of this nature is time. Of the ſecond, that man is Lord of the time, and that it is therefore granted him of God to diſpoſe well of it. Concerning earthly poſſeſſions, we cannot call them properly ours, according to that of the Apoſtle, *Gal. 6. Dum tempus habemus*, while wee have time. Now wee are withall to conſider that this *Momentum temporis*, (for it is but a moment,) compared to eternity, that it is (I ſay) *Momentum magni momenti*, a moment of great moment, granted us not to

Ch. 80. be wasted in vaine, much lesse in sinfull delights. A man ought not to cast his temporall goods into the Sea; but to spend them in all good and godly uses, answerable to that of the fore-named Apostle, proceeding in this manner, *While wee have time, let us doe good.*

The Prophet *David* saith, *Dum hodie appellatur*, while it is called to day, *Psalme* 95. In the Gospell, the Kingdome of Heaven is compared to certaine which receive their Masters Treasure upon an account, and to occupy it untill his comming. The time (saith Saint *Hierom*) *which is bestowed upon unprofitable or idle delights, is lost and doth perish, as if it never had beene.* It is reported of *Vespasian*, that when hee had passed a day without benefitting others, that he would say to his friends, *Friends, I have lost a day.* Wherefore, seeing that time is granted us to dispose well of our future condition, let not any houre passe without fruit.

Of

Of the third, to call to minde how God will ſtake time from them that doe neglect it, wee have a manifeſt warrant by that in the third of the *Revelation*. *If thou watch not, I will come upon thee as a thiefe*: where God exhorteth, firſt to watch: ſecondly, he threatneth ſurpriſing of them that are ſlothfull, and ſpoyling them of that which ought to bee moſt precious, to wit, Time: for time is (as it were) treaſure in the houſe of a ſinner, which treaſure if we will conſerve, wee may make an happy merchandize for the world to come: and is alſo likened to the bird, that at every flight loſeth a feather. Ch. 8.

Of the fourth, wee may conſider how we are to labour in this, and other holy exerciſes, while wee have time. *Whatſoever thy hand is able to doe* (ſaith the Wiſeman) *doe it inſtantly*. *Joſeph* in the ſeven yeares of plenty, provided for the yeares of death: *Noah* built an Arke, while the weather was faire:

Mat. 8o. the wise Virgins provided oyle before the market was done.

Of the fifth, we are last of all to consider, how wee may proceed to redeeme the time: Time is said to be captive when wee use it contrary to the minde of the giver: but it is redeemed, or set at libertie, when wee use it to fulfill his will, and keepe his Commandements. The meane of redeeming the time, is laid downe by that of the Apostle, *Rom.* 6. As men have given their members servants to unrighteousnesse, so let them give them to be servants of righteousnesse: of evill, let them become good: of cruell, gentle: of negligent, watchfull: in a word, to spend the rest of their lives as that they may be pure and holy, that so at the last they may attaine everlasting glory, which God grant for Christs sake. *Amen.*

A

Ch. 80.

A briefe forme of commending ones selfe to God.

INto the hands of thine ineffable mercy, O Lord I commend my soule, my body, my senses, my speech, my counsell, my wit, my thoughts, my workes, and deeds: all the necessities of my soule and body, my comming in, my going forth, my faith, and conversation, my course and end of my life, the day and houre of my departure, my death, my rest and resurrection with thy Saints and Elect for ever. *Amen.*

Lord grant me an hatred of evils passed, a contempt of sinnefull delights present, a desire of true delights for the time to come: grant mee also, I beseech thee, the removing of occasions of evill, the soundnesse of affection to refuse, and power to resist that my Ghostly enemie, that hee never say, I have prevailed against him.

Omnipotent

Ch. 80.

OMnipotent and O merciſull God, which diddeſt adde to the life of King *Ezechiah* fifteene yeares, when hee prayed unto thee weeping: grant me thy unworthy ſervant ſo much ſpace before the day of my death, that I may bewaile all my ſinnes, and by thy grace attaine remiſſion of them by JESUS CHRIST our LORD, *Amen.*

Sit laus Deo.

FINIS.